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First Principles

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When the historian writes of this age, four things he will most certainly say. He will describe it as the age of the Political Opportunist; then he will undoubtedly call it the age of the Decadent Home; next he will surely say that it is the era of Industrial Clash, and finally, unless I am very much mistaken, he will criticize it as the period of the Somnolent Church.

Recently we heard a great spirit, an educator nationally known, say that there were but three men left who could by the farthest stretch of the imagination be called statesmen, that there had been four but that Germany had assassinated Rathenau, leaving but three (we have heard one of his three speak recently and in our humble judgment there are but two: one a discredited Greek, the other the aged President of Czechoslovakia). Truly the statesmanship of the world is at low ebb and Political Opportunism is rife. The Home unquestionably is passing through a trying period, the inevitable period of readjustment, as it passes over from autocracy to democracy. Let us be grateful that it is no worse than it is and look hopefully toward a time when its sanctity and influence will be greater than ever.

The fact is that Industrial Clash has underlying it the same causes that have made for the other distressing conditions. It is the period between serfdom and self-control—always the generation of the unfit. The workman has passed out from under the domination and command of "the boss" and he has not yet learned to dominate and command himself. The industrial world will never return to a Master and Man basis. Its only hope must lie in men who are masters of themselves. Then these will develop a type of leadership suited to a newer and better industrial age.

The Church has not failed—she is even now awakening, and, we believe, will shortly reassert her God-given leadership. The "Nyack Movement" is prophetic. The Church, having the only answer, must needs assume a leadership that will challenge the attention of statesmen, home and industry, placing before them continually the

great truth that only as the goodwill that is God's goodwill takes hold on the situation, will things be any better.

As the reader of the future scans the historians' criticism of these times, reading the estimates side by side with the descriptions of the airplanes, radios, and other marvels, he will have genuine difficulty in reconciling the industrial and mechanical achievements with the loss of that vision and grasp that characterized the statesmen, parents, merchants and ministry of the preceding century. But, if he will take a longer look, he will see several great historic facts that stand out like mountain ranges upon the plains of progress, and he will see that each brilliant period of history was succeeded by an era in which these same defects inhered and that the recovery was always on the basis of a return to those *first principles* that underlie all true progress. What are they?

First: There is the *Courage to Pioneer*. Long years ago I dropped into a little prayer-meeting. The "Presiding Elder" was leading and the meeting was lagging. Nobody seemed willing to testify and volunteer prayers ran out. Turning to the minister in charge he said: "Call on somebody to pray," and the shepherd of the little flock called on an old sandy-haired brother, who began: "Lord, grant that we may not be dissatisfied, but unsatisfied." If he said anything else I did not hear it. It was such a thorough characterization of all the testimonies that had gone before, that, to me, it seemed inspired. Here was a group of dissatisfied men and women who were living on past experiences and singing the glories of a "golden age," but not one so thoroughly unsatisfied as to have the *Courage to Pioneer*. The world has been made by its pilgrims and prophets, its emigrants and inventors, by those who had the vision to "see beyond the ranges, and to go." What the world needs, more than anything else, is some great leadership, some prophets for the present age who can see what is wrong and say what is right, who, shaking off the shackles of our outworn machinery, will dare to challenge this

old troubled world to a great faith in and following of Jesus Christ, making nation and home, school and mart, wise and strong because of the presence and power of the spirit of God with the leadership in these great realms.

Second: There is the *Will to Investigate*. When God was ready for the mighty task of bringing the children of Israel out of Egypt he gave the man to whom it was to be committed forty years of careful training and education, followed it up with forty more of mature reflection; then he set him an examination. I hate to think what kind of an examination a modern Board of Regents would have given Moses. He would probably have been answering questions yet. Not so, however, with the All-wise Deity. He simply set a bush on fire off to one side of the desert. Doubtless many other shepherds saw it and passed on, but Moses said: "I will now turn aside and investigate why this bush burns and is not consumed." Then Jehovah gave him his great commission.

"Earth's crammed with Heaven and every common bush aflame with God;

But only he who sees takes off his shoes.
The rest sit 'round and eat blackberries."

Third: There must be *Capacity for New Truth*. The trouble with most of us is that we haven't even capacity for the old truth. Few men indeed have the capacity for new and original thinking and what we need more than anything else in this direction is the stuff that made the Pilgrims of 1620.

"Was the Mayflower launched by cowards
Steered by men behind their time?

They were men of present valor,
Stalwart old iconoclasts;
Unconvinced by axe or gibbet
That all virtue was the Past's.

But we make their truth our falsehood.
Thinking that hath made us free,
Hoarding it in moldy parchments,
While our tender spirits flee
The rude grasp of that great impulse
Which drove them across the sea."

We need some men ahead of their time with Capacity for New Truth.

Fourth: We must have a *Tolerance of Radical Youth*, while we ourselves hold steady. Out with this idea of "nice settled young people!" That leader is of most worth to God and man who guides the racing current of young blood into the sluiceways of opportunity that it may turn the turbines of progress that move the mills of God. All that we dare ask of youth is that it have a clean heart and honest intent. God forbid that we should ask it to be conservative. And by the same token may Heaven save us from Radical Old Men; for if the conservative youth is pitiful the radical old man is tragic. Indeed, we may well say that *the young man who is down on the ground at twenty will never go up and the old man who is up in the air at fifty will never come down.*

Fifth: There must be a *Profound Sense of Responsibility to God* and a genuine realization of

our Christian obligation. It is said that when Daniel Webster had finished that speech on the Constitution that for all time crystalized it and made this government of ours a government of laws, a young Philadelphia reporter asked of him, "Mr. Webster, what is the greatest thought that ever came into your mind?" And the great statesman did not say "League of Nations such as ours," or "A universal Constitution such as this." Nay—very simply he said: "The greatest thought that has ever come to me is the thought of my personal responsibility to Almighty God." God forbid that we should have less.

Sixth: We must have a set of *Great Moral Convictions*. No man can be convincing who is not himself in the grip of a set of great convictions. We have too many "shruggers" in church and state. We are reaching the state of a certain man whose son came to him and said: "Fader, der captain says der ship is going down." To which the father replied: "Vat iss dot to us, my son, it don't belong to us." Right now in this country one of the greatest dangers is the menace that comes from lack of great conviction concerning the truth of God's Word and the necessity of Salvation through Jesus Christ, and the only soul-winning men are the men who are held to the task by an unshakable conviction that "Apart from Me ye can do nothing."

Finally: There must be a *Sacrificial Persistence*. Sometime ago while delivering a Commencement address in a western city we heard this story that has gripped us as few stories have done. It seems that during the War, in one of the Detention Camps of Continental Europe, there was a Y.M.C.A. secretary in charge of a group of Russians. Food was scarce, equipment lacking, but he had a boundless enthusiasm for baseball and a patriotic fervor that made such an impression upon his charges that when the Armistice was signed they "hopped to America" in a body. Twelve of them reached this middle Western town and went to work in one of the great industrial plants. At night they sought to perfect their English and education in a night school, and the teacher, a fine young Christian layman, asked them if they would not like an interview with one of the strong Christian business men of the town. They said, "Oh! yes!" And he came, giving them a ten minute talk that aroused their interest and apparently won their hearts.

"Now," said he, "would you like me to give you an hour some evening?"

"Oh! yes!"

"Where?"

"Your office."

"When?"

"Next Tuesday night."

"At what hour?"

"Six to seven o'clock."

He waited from six to seven. Not a Slav showed up. He went back to them.

"I missed you last Tuesday night."

"O yes, we will be there next Tuesday night."

He waited the next Tuesday night. Not a Russian came.

Ten more Tuesday nights he waited from six to seven and not a Russian came.

On the thirteenth night he saw one fellow peeping round the corner of the door, ran out and caught him, brought him in and gave him a wonderful hour. On the next Tuesday night there was another, a different one; and so week by week they came until each had had an hour with him alone. On the twenty-fifth night twelve young Russians dressed in their best, shaved, and shoes shined, walked into his presence and said: "Sir, here we are. We have been here, all of us, every night. We were here, all of us, those first twelve nights. We have been here, all of us, each of the other nights. We did not believe you on that first night when you said that you cared about us. We came from a land whose rulers were tyrants, whose priests were hypocrites and ignoramuses, and we did not believe in you or your God or your

country. But now we believe—we believe in your God and your country because of you."

And on the next Sunday he placed every one of those men in some Christian church. Each had applied for citizenship, each had accepted Jesus Christ—and all because one Christian business man had given five and twenty hours of Sacrificial Persistence in the interest of twelve men whose names he could not pronounce.

If in these days of death, unrest and low morale, we would carry forward to great achievement the cause and work of Jesus Christ we must have the Courage to Pioneer, the Will to Investigate, Capacity for New Truth, a Tolerance of Radical Youth, a Sense of Responsibility to Almighty God, a Set of Moral Convictions, crowning all these with a Sacrificial Persistence. "Greater things than these shall we do," because He said so.

A Church Service In A Theater

REV. CHRISTIAN F. REISNER, D.D., New York City

Sixty million do not attend church in America. We must reach them with the gospel message. Street preaching is useful but it is not the most productive. Atmosphere cannot be effectively created. It is still difficult to get the masses into indoor religious meetings. An indescribable innate fear seems to restrain them. We must win them and open their minds to truth in a comfortable atmosphere. The small and stiff audience of some churches will not do it. The popular "crowd" drawn to an unconventional service and auditorium will often attract and lead them to church affiliation. A "theater" service offers such an opportunity. Theories are not as convincing as tested experience. The following plan is the description of a personal experience.

The temporary church plant occupied until we can erect our notable Broadway building is obscure and unattractive. Near us is a great theater controlled by the Keith Circuit which seats over 3,000 people. We are supposed to have Jewish neighbors up to fifty per cent. Lincoln's Birthday came on Sunday in 1922. That offered a patriotic flavor. An interview found the lessee and owner of the theater not only ready to loan it for the service but eager to aid in making it successful. Every B. F. Keith Theater in the country is available to the churches for Lenten services. The management have organized and support the Keith's Band of two hundred boys in New York. Everyone hereabouts is acquainted with this splendid, uniformed, clean-idealed, artistic band. The President of the B. F. Keith Corporation, E. F. Albee, offered its free use. That was not sufficient. It was a new idea to hold a Sunday morning theater service and pessimists predicted that a community with few churchgoers would not get up early enough to attend. The General Manager, Mr. Murdock, was aroused by these predictions and, though supposed not to be a churchman, took time out of exacting duties to help make plans and push them to big success.

He sent a chief assistant with me to Washington to secure a star speaker. Senator Borah promised to come. Then a big and "drawing" program was planned. Julia Arthur cannot be equaled in reciting the "Star Spangled Banner." She came gladly. A Metropolitan Grand Opera soloist was secured. The wonderful Gloria Trumpet Quartet was engaged. These attractions were displayed upon all the dozen Keith Theater Screens of the neighborhood. Twenty-five thousand and advertising admission tickets were also printed and distributed at the theaters. Big signs were posted at many places. Boxes and some choice seats were reserved and the tickets sent to notable people who might not otherwise attend. And they came, too. Mr. Murdock was present with extra talent if anyone failed that was scheduled and made suggestions as the program proceeded.

Sunday morning at nine we met the fact that Senator Borah had failed us. It was snowing and no speaker. I climbed into my car and started out. At eleven we had Hon. Oscar Straus, Judge Alton B. Parker (once Democratic Candidate for President) and a Professor from the College of the City of New York. They were ready to help out in our sore straits. It was snowing and yet thirty-two hundred people came and hundreds were turned away. The theater was to be used again at one, so the service could not be long. Dr. Wallace MacMullen, the District Superintendent, offered prayer. The old hymns like "Nearer my God to Thee" and "How Firm a Foundation" were thrown on the screen while the great audience led by the band of two hundred sang heartily. It was thrilling to hear them. I gave a religious message. The program was pushed through with snap and co-ordination. Jews were robbed of prejudice. The atmosphere was feelingly spiritual. Hundreds of eyes were moist. The church that planned the great Lincoln service—and every speaker stressed a religious

note—was put into later conversation and subsequently commanded attention.

The plan worked so well it was repeated. Memorial Sunday morning the theater was again secured together with the noted Boys' Band. The co-operation of the management was again assured. Many military organizations were invited. They assembled in a square fifteen blocks away and led by the Band marched to the theater. The G.A.R. Veterans who did not insist on walking, were provided with autos. This parade attracted widespread attention.

The program was again notable. Ex-Governor Charles S. Whitman was Chairman; Senator Calder and Congressman Ansoorge spoke briefly. Sterling Christian Senator Lenroot, of Wisconsin, was the orator. He stirred and lifted the people. Anna Case, nationally known soprano, was the soloist. A professional negro quartet sang negro spiritual songs. Julia Arthur again gave the "Battle Hymn of the Republic." The band played stirring patriotic selections and led the great audience in memorable singing. Jews stirred by religious patriotism came to say they had never before been in a Christian service and that now they "understood." Ex-President Crawford of Allegheny College offered the prayer. The pastor gave a religious message. The service claimed the presence of God and he did not disappoint.

Another nearby theater was then secured in order to reach another section of the neighborhood for a French Service. Bishop Edgar Blake of Paris was to be the principal speaker. A notable setting was given this service. President Nicholas Murray Butler, of Columbia, served as Chairman; Ex-Secretary of State Bainbridge Colby, French Consul General Liebert and Bishop Blake were the speakers. Leon Rothier, the celebrated basso, and the only singer of French blood in the company, sang *Le Marseillaise*. The audience sang joyously. Scores of notable people of French ancestry were invited and many notables sat on the platform. Europe's need of American Christianity was strongly enforced. Many attended who had been prejudiced against the "church" as an abstract organization and went away with a different attitude.

This Springtime another Memorial Sunday service was held. The Speakers were Oscar Straus—a Jew; General John J. O'Ryan, a Catholic, and Hon. Job Hedges, a Presbyterian. This program was broadcasted by W.E.A.F. Autos were sent to the homes of G.A.R. Veterans to bring them to our "parade" and the service and take them home again. Forty were actually there.

Someone objects: "It is impossible to secure such talent, except in New York." That may be true, but there is no other place where competition is so keen. Only markedly unusual programs will win. But if a program can be shaped to attract in New York, one can be formulated anywhere. There is rare talent in every community for most of New York's big folks come from small communities.

What are some of the results?

It drew people in who had balked at going into a church building. There are scores who, because of real or imagined mistreatment, carry an unreasoning prejudice against a structure dedicated to religion. Others seem to be afraid of a worship service for fear it will condemn some coveted practice or compel some distasteful duty. Many have a totally wrong conception of religion—looking on it as a burden-giver instead of lightener.

The slothful and thoughtless are awakened by the religious atmosphere into which they are brought by curiosity or by unusual features. We received scores into church membership as a result of these meetings. We secured the names at the theater or through application for reserved seats, or as a direct result of their being attracted to the church. The whole membership must be alert to greet and follow up every promising case.

The community was aroused. It is so common for folk to forget the church utterly. They include all of life in work, autoing and motion pictures, and the church is so often off the main line of their travel or thought. Such services compel attention, awaken the spiritual appetite and banish the charge that the church does not seek them. Religion becomes a source of conversation and questions of personal responsibility come up that must be answered.

People are put to work; the church membership, accustomed to mingling with few strangers, find themselves among hundreds to whom they can talk. They usher and greet folk; they have many tasks in the publicity preparations necessary for big success.

Prominent men are also led to take a definite stand on religion. Many speakers would not appear in a pulpit, but will give a positive testimony in a theater-meeting.

The people learn the beauty and power of the old hymns and discover their sympathy with the spirit of their words as they sing them en masse.

The suggestion:—Use the theater in your town. If not available at night—usually the best time for a popular service—then utilize it in the morning. Sometimes these meetings should be run by several churches together. At other times one church must do it alone. Why permit only the free lances or the fanatics to monopolize the theater meeting? The people will come to such a meeting no matter who runs it. If it is sprightly, well-planned and high-purposed it can be made spiritually effective.

THESE MINISTERS ALL SUBSCRIBE

The Rev. N. J. Peterson, renewing his subscription to *The Expositor*, writes from Eaton, Colorado, where he is pastor of the First Baptist Church, "Enclosed please find my check . . . The ministers here at Eaton all subscribe for *The Expositor*. At our last meeting we all agreed that *The Expositor* is the most practical and suggestive magazine for pastors of which we know. The issues for special occasions such as Easter, Children's Day, Mother's Day, etc., are especially fine."

Is the Pulpit Losing Power?

Answers from Twenty Ministers

1. "Is the pulpit losing power? That depends. The cold, illogical, unthinking, wishy-washy pulpit is evidently passing away. So also is the ultra-denominational and sectarian pulpit. There is too much real Gospel light in the world today for such pulpits. The sensational pulpit still draws, but it makes few converts to Christianity. Higher criticism was always out of place in the pulpit, and the pulpits which indulge in it today are losing their grip. The people go to church to hear the Gospel, and wherever the Gospel is preached in its fulness there the pulpit is growing in power."

2. "Though the word has gone forth that the people are through with the parson, nevertheless the facts show that the people never wanted the parson so badly as they do today, and were never willing to pay so much for his services."

3. "Routine preaching will never wake up a sleepy Christian, or smite with conviction a resisting sinner, but the Gospel of Christ is still the wisdom and power of God unto salvation, and wherever it is preached it creates a stir."

4. "Of all the professions for young men to look forward to, I do not know another one that seems to me to have such scope before it in the future as preaching."

5. "The greatest years of the pulpit are to come. The printing press is a mighty power, but the printed page will never supersede the living voice."

6. "The economic and political struggles of modern society are in the last analysis religious struggles—their sole solution the life and teachings of Jesus Christ set forth through the human voice. Hence, there will always be an imperative need for the Gospel minister."

7. "There are nine reasons why the pulpit is not as effective today as it might be, though I believe it is more effective than it ever was before (1) Evolution has in some places taken the place of regeneration. (2) Scientific proof has been looked for rather than faith in God. (3) Things of time have crowded out the things of eternity. (4) The church is occupied with externalism that is not Spirit-born. (5) The church is ruled by her wishes rather than her needs. (6) Emphasis is laid on the quantity rather than the quality of church work. (7) Ministers are burdened with subtle problems rather than with sin-stricken souls. (8) Ministers think more about their preaching than the things preached. (9) Ministers are more troubled about their popularity than about God's purposes."

8. "There have been five great crises in the history of the pulpit. The first occurred in the second century when Christianity came into conflict with Oriental and Greek philosophy. The second was brought about in the twelfth century by renewed study of Greek philosophers and their Arabic commentators, and consequent rise of scholasticism. The third came the latter part of

the Middle Ages when by means of the Renaissance the great body of heathen thought was introduced into European life. The fourth grew out of the reconstruction, under Bacon and Descartes, of the methods on which science depends. The fifth is the result of the higher criticism of our day. As the pulpit came out of the first four of these great crises, purer, stronger, better, and more aggressive than it ever was before, so I have no fear that it will not thus come out of this."

9. "The question of Daniel Webster is still pertinent: 'Where have the life-giving waters of civilization sprung up, save in the track of the Christian ministry?' Neither philosophy nor science has ever delivered men from the dominion of superstition or the horrors of idolatry. The Gospel, and the Gospel alone, effects this. It is God's way of emancipating the whole man, and it will be more and more effective till the last redeemed soul is gathered in."

How Can the Pulpit Be Made More Effective?

1. "By being more independent and spiritual. Preachers cringe too much. They need more Christian heroism. They should speak out. 'Preach the preaching that I bid thee. Go, stand and speak in the temple to the people all the words of this life, whether they will hear or forbear.' The printed truth cuts with a sharp edge, the spoken truth burns as well as cuts. Let the truth burn."

2. "By being more doctrinal. Bring out, set in order, and constantly emphasize the great and vital truths of the Gospel. Great truths produce great thoughts, and great thoughts make great men. The declaration of God is the highest and best reason we can have for believing anything. Give the people his thoughts. They are always the best and always effective."

3. "Mighty is the written word of God, but the word never conquered until it was made flesh. A man's force in this world, other things being equal, is just in the ratio of the force and strength of his heart. A full-hearted man is always a powerful man. Let the Gospel become incarnate in the preacher and then out of a full heart let him speak, and his pulpit will be a conquering power."

4. "The fires are burning low on many altars because preachers wander away from the Cross, or veil its magnetic attractions with the speculations of men. Get back to the Cross; present, explain and emphasize its fundamental truths, and the pulpit will be the power of God. The people want to know about the atonement."

5. "'Truly I am,' saith the prophet, 'full of power by the Spirit of the Lord.' Here is, after all, the best way of making the pulpit more effective. Let the minister be filled with the Holy Ghost, and the pulpit will glow with a divine unction almost, if not altogether, irresistible."

6. "It is said that Demosthenes told Athens only what Athens knew, that he simply blew upon the

people's hearts, and kindled them into a flame. So was it with Peter on the day of Pentecost. What the people most need is not so much new truth, as new and more vivid conceptions of the truth they already have. Give them this, and the pulpit will be admired, and loved, and gloried in, as a mighty saving power."

7. "The pulpit would be more effective if the accessories of the pulpit were better and more in accordance with the dignity, importance and spirituality of the heavenly themes discussed. In Solomon's Temple even the snuffers and the snuff-dishes were made of pure gold, evidently to teach us that everything about God's house and worship even down to the broom and dust pan, is important, and tends either to mar or beautify and strengthen the whole. Many a good sermon has been spoiled by a silly anthem, or foolish choir, or awkward gesture, or flippant remark, or something else in itself very trivial. If we would increase the effectiveness of the pulpit these little foxes must be watched, and watched carefully."

8. "The pulpit would be more effective if professing Christians would stop their criticising and go to work to save souls. Criticism never saved anybody and never will. On the contrary, it has kept many out of the kingdom. A God-fearing, soul-loving, constantly-praying, always-active and peaceable church makes the pulpit a power."

9. "Talk it up. Speak well of the church and its services, its pastor and its choir, its forms of worship and its missionary efforts. Tell to others the help it has been to you and the good you have received from attendance on its ordinances. If all members of the church would do this, if they would speak as kindly of the church and its services as some of them do of their lodge or social gatherings, what a power for good the church would be. Just try it."

What Kind of Preaching is Best Adapted to the Needs of Our Day?

1. *Positive.* "The preacher should be certain of his facts. Pillow my head on no guess when I am dying. Believe your beliefs, doubt your doubts, give the people the facts clear and concise. The power of the truth is the only thing in this country to regulate the religious principle. Out, therefore, with the whole truth."

2. *Unctuous.* "No preacher can expect that others, in this energetic age, will be brought under the influence of the Gospel, when the preacher's own feelings are flat and stale. The symbol of a conquering church is a flame of fire. Be filled, therefore, with the Spirit, and then stand and speak all the words of this life."

3. *Intelligent.* "Christianity can never rise higher in any community than the intellectual character of its teachers. It takes more and better brains to be a successful preacher today than it ever did before. Men must be convinced before they can be persuaded. Knowledge, not ignorance, is what convinces thinking men."

4. *Scriptural.* "The state of the church and of the world requires that more attention in our

preaching be given to the Bible. It is the preacher's only text-book. God has placed no other in his hand. It is his imperative duty to preach the Bible, and nothing but the Bible. This is what our age most needs. If God has spoken, the people want to know it, and want to know just what he has said."

5. *Energetic.* "God may, by way of a miracle, raise a man to life by the bones of a dead prophet, but we are not to expect him to work miracles to supply our lack of exertion. Ardent feelings, devoted piety, and indefatigable industry are the unalterable conditions of success in the minister's calling. The world will never be converted without great sacrifices and great labor."

6. *Common Sense.* "In the great work of promoting religion there never yet has been employed half as much common sense as the case calls for. While the religion which it is the minister's province to teach is unchangeable, the methods of presenting it are almost endless. It is only by Christianity showing in a very practical way its vital connection with every day concerns of average men and women, that it can vindicate its lofty claims. Let the minister show that godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

7. *Personal.* "Daniel Webster spoke not only for himself but for a mighty multitude of hungry souls when he said, 'When a man preaches to me I want him to make a personal matter of it.' Christ saves the world by saving the individual. Let every one under your preaching feel, 'I am the poor sinner Jesus came to save.'"

8. *Joyful.* "Every preacher should take the great jubilee trumpet and sound such sweet notes of heavenly melody as shall, amid all the din, and bustle, and turmoil of this gross, materialistic age, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world."

9. *Attractive.* "The power that saves is the power of attraction. 'I, if I be lifted up from the earth, will draw all men unto me.' The truth must not only be spoken, but it must be spoken in love. Love draws. It always has, and always will. Even the faith that saves is the faith that works by love. Love is everything. Let the voice of the pulpit be the voice of love and there will always be some hearts ready to respond to its call."

(Note—We have intentionally withheld the names of the persons we have quoted above in order that what they have said may be taken alone and separate from any emphasis it might receive from a knowledge of the author.)

We would be glad to continue this symposium by having brief contributions on the subject from our readers. Send in for "Is the Pulpit Losing Power Symposiums." Tell also how you think the pulpit can be made more effective and what kind of preaching you consider best adapted to the needs of our day. Let contributions be limited to from one hundred to three hundred words.—*Ed. Exp.*)

Get Out with the Boys

Father and Son Day Reflections

REV. WILLIAM J. VAUGHAN, Pleasantville, N. Y.

"Has there any old fellow got mixed with the boys? If there has, take him out, without making a noise!

Hang the Almanac's cheat and the Catalogue's spite!

Old time is a liar! We're twenty tonight!"

So sang the buoyant spirit of Oliver Wendell Holmes. And so suggested he the need of older men becoming acquainted and imbued with the spirit of youth. For this neither imagination nor retrospection is sufficient. There must be contact. Old boys become young boys by association with young boys. To get the spirit of the real boy we must find his haunts and live in them awhile. Happy indeed is the preacher who can throw aside the cares and conventionalities of his parish and live again for a time his own boyhood with the "alley gang," the Boy Scouts, the Boys Sunday School Club or any other group of boys. Such an experience will both rejuvenate the preacher and give him a much more sympathetic understanding of the boy.

The writer was privileged last summer to spend two weeks at a boys' camp where he served as Chaplain. It was an experience so fruitful in his own life that he can not refrain from passing it on to other preachers. For after all it is the boy that constitutes one of the most strategic centers of our ministry. Let him be given proper religious direction and the future work of the Church and Kingdom is assured.

My first conviction in dealing with the boy from a religious point of view is the necessity of living in a boy's world. That world has many points in common with the man's world. But when you get the boy away from the conventionalities and the restrictions of his social environment you begin to realize that the boy's world is quite distinct from that of the man. His is a world of mysticism, of romance, and of changing emotions. Said an editor who was one of the leaders in the camp: "Today I think the boy is the great hope of the future of the Nation. Yesterday I felt that he prophesied nothing for its future. He is to me a hopeless enigma." And the editor was right. For the boy is that to himself. The adolescent boy simply cannot begin to understand the great upheavals that are taking place in his life.

His world is one of interesting associations. His companions are "Brick," "Happy," "Babe," "Fat," "Jimmy," "Pickles" and "Seaweed." The names are accepted in good faith, and each title is based on good reason. The companionships so formed are very genuine and real. They mean much to the boy and are the basis of that social enterprise which blossoms out in Christian co-operation in later life.

Discipline? Leave that to the boys themselves. With the right kind of leadership the group itself take care of the obstreperous individual. The boy

is most susceptible to appeal to good sportsmanship and manliness. Nothing hurts quite so much as to fall into disgrace with the gang. I recall one illustrative incident in camp. A boy was extremely dirty at inspection time. It was a second or third offense. The Chief detailed a group of four other boys to clean him up. That settled the problem of cleanliness for him.

Boys love to yell. It is pitiable that there is so little opportunity in his town and city environment. Yet yelling is not only a pleasure to the boy, but a necessity. It is the way he expands his diaphragm, helps his digestion, bursts his cells and grows. The boy does not need suppression, but direction. It would be a splendid thing for the preacher to direct the yelling of his parish boys. If he would recall some of his old college yells, find some new ones and give them to the boys outside the Church there would be less disturbance within the Church at inauspicious times.

No preacher can work with boys long without a new appreciation of the religion of boyhood. Parents, teachers, and pastors talk about the boy problem in the Sunday School and Church. The boy is a problem largely because he refuses to give expression to his religious nature like Deacon Brown or Smith. He simply will not conform to the crystalized forms of religious devotion of his elders. He refuses to be crystalized. One thinks of him as being in a state of flux. He is moody, fiery, often full of sound and fury. But nevertheless he is deeply religious. He revels in nature. He loves the beautiful and wonders at the great and mysterious processes about him. Despite his outward lack of beautiful expression, inwardly he is deeply reverent and conscious of the Divine forces about him.

So far as the personal side of his religious worship is concerned it consists much in hero worship. One day I stood with about eighty boys at the grave of Theodore Roosevelt at Oyster Bay. It was a great experience for these boys. For Roosevelt was one of the great boy heroes. Now they were standing at his grave. There was not a murmur. A silence pervaded the whole group. Every boy stood in thoughtful reverence. And when I spoke briefly concerning the life of this great American, I felt that a never-to-be-forgotten impression was being made on every boy.

Yes, I feel that it is worth while for preachers to get out with the boys. There are strategic moments in the life of every boy which furnish the finest opportunity to direct the whole course of life. But we will not find those moments in many of our formal services. They will be out in the fields, on the hike, or in the camp at vespers. In that period of adolescence when there is the new birth of thoughts, feelings, sympathies, emotions, passions and ideals which make him so much misunderstood, there is a splendid opportuni-

ty for the minister of Christ to be a big brother and hero, and to bring coherence and unity into the boy life by setting before him the challenge

of the manhood of Jesus. Preacher, get out with the boys. It is an experience we all need. But think also what it may mean to the growing boy!

How I Get My Illustrations

REV. JOHN F. COWAN, San Diego, Calif.

Mr. Clarence Hamilton, Field Secretary for *The Christian Endeavor World*, who travels all over the United States and "meets up" with ministers and Christian workers everywhere, says that many of them tell him that they look to the Sunday School page of their Christian Endeavor paper for their freshest and choicest illustrations for men's Bible classes, the pulpit, and addresses. I hope I may be pardoned the immodesty of the first person when I remind you that I have been furnishing sermon illustrations for *The Expositor*, lesson illustrations for the Methodist Sunday School Journal, *The Adult Student* of the M. E. Church South, the *Teachers' Journal* of the Methodist Protestant Church, and on the Christian Endeavor topics for various publications.

I sometimes am told: "How I envy your gift of illustrating spiritual truths so as to give them a fresh slant." I do not repeat this boastfully, but hoping that I may help workers to methods of securing their own supply of clinching illustrations and illuminating stories. Candidly, I am compelled to disavow having any special gift. The art of commanding the right illustration to throw a spotlight on a given truth is not so much a gift as an acquirement; it is not so much a matter of having illustration files bursting with carefully culled clippings, which one may thumb rapidly and compel "Atonement," or "Faith," or "Providence" to yield a fetching sidelight on the subject. Listen! It is more a *state of mind* that makes a minister or worker alert, like a prospector on the trail for timely incidents, news items, biographical matter, and other nuggets that are constantly cropping out in one's reading and observation, correspondence and outlook on life. A trained prospector catches the faintest shimmer of precious metal in the pan.

Running to an encyclopedia for a stock illustration is like swapping a five-dollar bill for a gold-piece at the bank—the zest of hammering rocks or panning sand is lost. Keeping in view, then, the principle that self-discovered, home-made illustrations are worth double the canned variety, I am glad to tell *The Expositor* readers my trade secrets.

In the first place, the habit of looking for original illustrations keeps the mind alert while one is reading, traveling, conversing. It may be that in the more than twenty years that I have been writing Sunday School Lessons for *The Christian Endeavor World* and other publications, I have acquired a hound's scent for helpful illustrations. But if anyone should look between the first and second fingers of my right hand he would find callouses just below the knuckle joints,

where I constantly carry my pencil or pen ready to make heavy corner marks at top and bottom of paragraphs or columns I am pouncing on for illustrative use. I usually write at the top or on the margin the subject under which I expect to file. My wife is obliging enough to clip these coupons for me. If I am reading a book, I slip a blank paper inside the cover, or use a fly-leaf to mark the page, paragraph, etc. Magazines I mark on the front cover, unless there's an enticing picture.

I will say here, if one has at all developed a "nose for illustrations," they bob up in the most unexpected places. I find them in Arthur Brisbane's "Today" column; in an editorial on "Business Honesty;" an account of a railroad accident, a storm; and sometimes in advertisements and pictures and the "funny" page.

For jotting down illustrations that come and offer their services while I am walking, conversing, digging in the garden, riding on street cars, I carry in the right-hand inner pocket of every coat I wear a few 3x5 standard filing cards on which to make condensed memoranda of what the "little birdie tells me." Cards are more easily filed and found than pages from a notebook or a piece of old envelope. I file the cards in a box alphabetically, by topics, using both sides or, if necessary, more than one card for a memo. Shorter clippings I paste on cards and file in the same box.

Note two essentials carefully: the first is to form the habit of letting nothing escape that promises a good illustration. This habit of pouncing on germs of illustrations grows on one. Your invention will be so tickled to have you note down the ideas that it suggests to you that it will want to waken you out of sleep to give you an illuminating suggestion for your next sermon or lesson. On the other hand, snub invention by neglecting to record its suggestions, and it sickens and dies. Many a man has killed his creative faculty by being too lazy to record its offerings.

The second essential to making a system 100 per cent efficient is to have a classification that will discover, and not hide, what you file. Many an unindexed scrapbook or bureau drawer of clippings is just as valuable as needles in a haystack.

Make your own topical system—it should fit you like your clothes. Be sure it includes the big fundamental aspects of life. I find one of my file indices runs like this: "ADVERSITY, ADVERTISING — Church, ADOPTION, ALMS, AMERICANISM, ANIMALS — Kindness To, ATONEMENT, ATHLETICS, etc." Each card has a cap heading. I find it saves time in hunting, to type them.

For larger clippings that will not snuggle in the card index (whole pages of newspapers and magazines sometimes) use a letter and invoice file such as stationers carry, with strings to tie it. My most ambitious collection fills fifteen Globe transfer cases, with alphabetical index worked out to the "A-b A-c, A-d, A-e," etc., vanishing point. For uncut magazines and books the file cards should refer to title, date, page, paragraph.

It may surprise some that I seldom draw from my larger collection. In writing current lessons I usually find that I have enough material allotted to each one from recent reading, fresher and more appealing. Then why keep up the effort to clip and file? Easy to answer—just to cultivate the habit of observation. It's this habit of noting similes, analogies, historical, scientific and other illustrations that is the thing sought, and not so

much the accumulation of material. And one cannot retain the habit of thinking concretely, writing illuminatingly, and clinching his truths with illustrations that will stick like barbed arrows, unless he compels himself to be continually on the alert and inventive.

Of course there is another value to these collections that compensates for all the painstaking—the same value that a receipt for your quarterly insurance premium has. You haven't died; but your family has been insured. The day will come in your preparation for speaking or teaching that your invention will run dry, and you will find no "pegs on which to hang truths." And then you turn to your files, and one good illustration is worth all your troubles. You are laying up treasures for a rainy day, and they come, even in Southern California.

Dad and Daughter Day

REV. WILLIAM L. STIDGER, Detroit, Mich.

"Sure it's a new idea!" said the newspaper editor in Detroit. "It's not only a new idea, but it's an idea that ought to spread all over the United States, like that Mother Day idea and the Father and Son idea." Then the newspapers were not only kind enough to give us news space boosting the idea, but they were also kind enough to give the new idea a boost along the church highway with editorials.

One editor said to me, "I have a daughter and I have no son. A lot of us dads have daughters who have no sons. That idea of getting the fathers and daughters together in a special day and a special banquet just hits me in the right spot."

St. Mark's has given the idea a start. We have been trying to find out whether we have originated the idea or not. We do not care particularly about that. The chief thing is to see that the idea spreads to other churches, for it has a warm and friendly Christian psychology behind it that ought to be cultivated.

The way the idea came to birth was like this: I was talking with the Executive Committee of my St. Mark's Brotherhood. They had been putting on a series of wonderfully big Brotherhood meetings each month. First there was planned the "Father and Son Banquet" and at that banquet we had the largest attendance of any banquet of its kind in the city of Detroit during Father and Son Week. Then we planned for a "Ladies' Night." "But why not a 'Dad and Daughter day?'" I said to the committee. "It has a good alliterative title and that ought to catch the popular fancy. But better than that it has a big idea back of it."

Then we launched this battleship of an idea. It took to the waters of popular fancy like a cutter and shot out into mid-stream with an eagerness that made us see from the start that it would be a winner.

The girls of the church were more than excited about it. If a man did not have a real, live

daughter of his own, he was to be permitted to borrow a daughter from somebody else. The church got excited over the whole event for weeks in advance.

I do not know of any actual cases where a girl really asked some grey haired dad whom she knew had no daughter for the privilege of being his daughter, but there was so much interest in the event that I am sure that the idea came near making a leap year out of the date. The additional news value of the idea increased the interest in our own church and for a week before the great "Dad and Daughter Day" the church was buzzing with excitement.

"Is your Daddy going to take you?" I heard one girl say wistfully. She had no Daddy to take her. So I got busy and suggested to a certain father in the church who was daughterless that he invite her.

That gave us a new idea. "Get a committee busy finding out the girls who have no fathers and the fathers who have no daughters and then get them together for the banquet. Give the daughterless fathers a fatherless daughter to take to the banquet," I said to the Brotherhood.

It worked beautifully. The very uniqueness of the idea made every man who had no daughter eager to borrow one for the event. We did not have a single refusal. The mothers came to look on from the gallery.

The gymnasium was crowded with people, more than 350 being present. The oldest father present was 75 years of age and the youngest daughter was three.

One father came with four fine daughters and had them grouped about him at one table. It was a beautiful thing to see and this father looked as young as his daughters. When the toastmaster asked him to account for his youthful appearance he said, "I have tried to be a good pal with my girls."

That is the key-note of the whole idea of a "Dad

and Daughter Day." It is to encourage the thought of the father and the daughter being pals as well as the mother and daughter being pals.

We believe that as close a friendship should exist between a father and a daughter as exists between a father and a son; and we believe further that the most spiritual results will be accomplished if this type of friendship is encouraged. The father will profit by the friendship and the daughter will gain much from it. I believe that there are some things that a daughter can talk over with her father much better than with her mother; and that there are some things in regard to the relations that a daughter must inevitably have with men all during her life that her father can speak with authority about even better than a mother.

We included in the evening's program a magician in order to have something to please the little girls who came with their fathers. We also had a woman speaker to represent the church and she talked on the theme "The Daughters of the Church." We had a saxophone quartette because we had all ages of daughters to make happy that evening and we wanted the program to have as much variety as possible.

The men of the church cooked the dinner and waited on the tables. This was a joy to the daughters present and added much to the merriment of the evening. It was a happy, hilarious evening for all.

No idea for church work and method is complete if it does not have a universal application. By that I mean that no idea is entirely worth while if it is not an idea that can be carried out in a country church as well as in a city church, if it cannot be worked in a church with little physical equipment as well as in a city church with full and complete equipment. I never lose sight of this important fact when I am trying to work out an idea; for I have had the experience of country churches and of small town churches and I know how woefully inadequate the equipment of some small churches is. But I am happy to say that this idea can be worked out in the smallest and the most meagerly equipped village or country church by any real preacher.

If there is no way to cook a warm supper, then the supper part of the evening can be a Pot Luck supper and the fathers, for the sake of originality, can prepare and bring from home a lunch, gotten together with their own hands. This will add zest to the evening. Then a prize can be given to the dad that has brought the best lunch of the evening. A further prize can be given to the father who shows up with the most daughters who are actually his own and further prizes to the man who brings the youngest daughter and to one who is the oldest father. I do not think that a prize offered to the oldest daughter would be a successful venture and therefore I do not advise that particular kind of a prize to be offered. Women are sensitive about their ages.

One mother came to me two days before the banquet and said, "Dr. Stidger, I want to tell you about H——; she is broken hearted."

"Why what is the matter?" I asked anxiously.

"Why her father is a timid man. We can never get him out to church and H—— has been coaxing him for weeks to take her to the banquet, but he is too timid to do it."

"We'll fix that. Just tell him that I have another father for her."

It worked. I got a message the day before the banquet saying, "I guess I can look after my own daughter. You can tell that fellow that I'll take H—— myself."

In another case where the same sorrow prevailed in the home because the father would not take his daughter, and her heart was broken, we arranged for her to be invited by a nice fatherly old fellow, and that girl had the happiest evening of her life.

The spiritual values of the idea are strong. It can be developed into a special Sunday feature or a Prayer Meeting evening. You can advertise that a certain Sunday is set aside as a "*Dad and Daughter Day*." Then a special sermon can be preached on the relationship of father and daughter. "Jephtha's Daughter," or a score of other beautiful scenes in the Bible may be taken for references. Jesus was always calling the women with whom he dealt, "Daughter." It is a beautiful relationship that Jesus had with all women. They were all "Daughters" to the Master.

The world of poetry is full of beautiful verses expressing this relationship of Dad and Daughter. One of the most beautiful of all is one that my friend, Edgar Guest, has given me permission to quote from his book, "The Path to Home:"

"God made the little boys for fun, for rough and tumble times of play;
He made their little legs to run and race and scamper through the day.
He made them strong for climbing trees, he suited them for horns and drums,
And filled them full of revelries so they could be their father's chums.
But then he saw that gentle ways must also travel from above,
And so, through all our troubled days he sent us little girls to love.

He knew that earth would never do unless a bit of Heaven it had,
Men needed eyes divinely blue to toil by day and still be glad.
A world where only men and boys made merry would in time grow stale,
And so he shared his heavenly joys that faith in him might never fail.
He sent us down a thousand charms; he decked our ways with golden curls
And laughing eyes and dimpled arms. He let us have his little girls.

They are the tenderest of his flowers, the little angels of his flocks,
And we may keep and call them ours, until God's messenger shall knock.

They bring to us the gentleness and beauty that we sorely need;
They soothe us with such fond caress and strengthen us for every deed.
And happy should that mortal be whom God has trusted, through the years,

To guard a little girl, and see that she is kept from pain and tears."

Ah! sweet are the ways of a poet's heart and beautiful is poet Guest's interpretation of this "Dad and Daughter Day" idea. I leave it with that.

John, the Eagle of the Jordan

A Drama Sermon I.

REV. ROBERT C. HALLOCK, D. D., Valatie, N. Y.

Episode I. The Angelic Annunciation.

Incident 1. Gabriel's Message.

(An autumn Sabbath morning; the Holy Place of the Temple; time of burning the sacred incense; Zacharias, the aged priest ministrant, stands with uplifted hands at the altar alone in the sacred silence. Suddenly a wondrous sight: a radiant angel appears at the right side of the altar, half-enveloped by the incense smoke. He speaks to the startled priest:)

"Fear not, Zacharias, thou holy man of God. Long have thy prayers ascended that God would grant thee a portion in the Hope of Israel: thy prayers were heard though the answer waited. Now the time hath come. Thy wife Elisabeth shall bear thee a son in her old age, and that son shall be the great forerunner of God's Anointed One who is about to appear. He shall be a Nazarite from his birth, and his name shall be called John."

"But, O blessed Angel, how is a son possible to us? Canst thou not give me some divine sign that shall evidence the truth of thy promise?"

"Zacharias, why dost thou doubt God's message? Gabriel am I, that stand ever in Jehovah's presence; I have brought thee straight from him a word that cannot be broken. Yet since thou dost require a sign in proof, thou shalt have a sign that will at once attest my message, reprove thine unbelief, and shut thee in with God. From this moment until thou dost see and confess his gracious promise fulfilled thou shalt neither speak nor hear a human word: only God meanwhile shall whisper deep thoughts unto thy soul."

(Zacharias trembling goes out unto the waiting people; lays fingers upon his dumb lips, lifts awe-struck face heavenward, and then guided by assisting priests makes his slow way from the temple, to proceed to his distant home.)

Incident 2. The Visit of the Virgin.

(A half year later the virgin Mary arrives at the home of Zacharias and Elisabeth in the hill country of Judea, and salutes Elisabeth in love and amaze. Elisabeth cries out:)

"Blessed art thou, my kinswoman Mary—blessed above all other women! For indeed the Son which thou shalt bear is to be the Lord of Life. And how am I honored that the mother of my Lord should seek me out in my humble home! Yea, blessed is she that hath believed—believed with perfect and simple faith the promise sent her by the angel messenger. Thy believing faith, Mary, is the crown of thy love to God!"

"O Cousin Elisabeth—

My soul doth magnify the Lord,
My spirit doth rejoice in God my Saviour;
For he hath remembered his servant in her lowliness,
And from this hour all ages will count me happy.

Great things hath the Almighty done for me;
And holy is his name!
Age after age doth he show his mercy,
Yea, to those that do reverence him.

Great are the deeds of his arm;
He confoundeth the devices of the headstrong;
Princes he doth dethrone, the lowly doth he exalt;
The hungry he loadeth with gifts, empty-handed he sendeth away the rich.

Never forgetful of his mercy.
He hath stretched out his hand to Israel his servant,
Even as he hath promised to our fathers—
Mercy for Abraham and for his race forever!"

"Mary, I do rejoice with thee in truth! And now, beloved cousin and sister, abide thou with me these coming weeks that thou and I may hold sweet converse together in God."

Episode II. "Unto Us a Son is Given."

Incident 1. A Name for the Child of Promise.

(The months pass; Mary has returned to Nazareth; the fulness of time comes and Elisabeth bears a son. The women gather to rejoice with her, and to name her child.)

"Hail, Elisabeth; all hail! Surely the Lord hath been gracious unto thee and hath blessed thee. We come to rejoice with thee in thy joy, even as we have sorrowed with thee in thy long sorrow of waiting. Truly saith the Holy Scripture, 'Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life.' Thy long desire hath been granted unto thee; now it blossometh as a beautiful tree of life which groweth in the garden of the Lord, and it shall bear sweet fruit of blessing unto thee and thy husband Zacharias.

"And now, Elisabeth, kinswoman and friend, we come as is fitting and right, to bestow upon the son God hath given thee a worthy name. And what name more worthy, more revered, and more meet for him to bear, than that of his godly

father? We will therefore name thy son the name of thy beloved husband, Zacharias."

"Friends beloved and kinswomen dear, I do thank you for your loving kindness and your help; your words are indeed sweet to mine ears. But as pertaineth to the name, Zacharias it cannot be. Nay, his name is John."

"But Sister Elisabeth, why that name? Thou hast none near of kin who bear the name of John; neither thy husband's father nor thine own, nor grandsire, brother, cousin, nay not one. Shall we not call him Zacharias, then?"

"Nay, his name is John."

"What saith his father, friends? Ask him. Perchance he shall choose Zacharias as the name. Make signs how he would have the infant called. Bring tablet and a pen."

"His name is John."

Incident 2. The Song of Dumb Zacharias.

(Zacharias, immediately that he has written the name, springs to his feet, his face lighted with holy rapture, and lifting hands and eyes towards heaven he cries out in a great voice:)

"Blessed be the Lord, the God of Israel;
For he hath visited his people and wrought them redemption;

He hath raised up for us a Saviour in strength,
Yea, in the house of David his servant.

So hath he promised of old by the lips of his Prophets;

To save us from our foes and the hands of our haters,

To perform the mercy sworn to our fathers,
Remembering his holy covenant of grace.

This was the oath which he sware to Abraham our father;

That freed from fear and the hand of our foes
We should serve him uprightly and in pureness of heart

In his very presence all our days.

And thou, Child, shalt be called Prophet of the Most High,

Going in front of the Lord to make ready his way;
To give unto his people the knowledge of salvation,

Through the remission of all their sins.

All this due to the tender mercy of our God;
Who will make the Dawn to break on us from Heaven,

To shine upon those sitting in the darkness of death,

To guide our footsteps into the Highway of Peace."

Episode III. "Your Young Men Shall See Visions."

Incident 1. A Midnight Vision of Marvel.

(The child John grows to young manhood under the godly training of his parents, meanwhile seeing and learning to estimate the religious sham and measureless sin of Israel of his day. Zacharias and Elisabeth die when John is some twenty years of

age; the young man then turns from the "organized hypocrisy" of Jerusalem, and seeks unto God in the mighty solitudes of the wilderness. A cave his home; locusts and wild honey his food; cold water his drink; and as for raiment, merely the old prophetic garb, a coarse hair-cloth tunic with leathern girdle. So faring, he spends the years of his life until he is thirty in the vast solitudes; communing with God and his own great soul; seeing visions, dreaming dreams; and learning lessons of measureless meaning. Thus is the Prophet of the Highest prepared for his Work!)

"Oh! wondrous sight! All the night have I watched here at my cavern's mouth, communing with nature and the World Unseen. At eventide I beheld the sun go down into vast banks of dismal clouds, where its splendor was all quenched in gloom . . . Even so the glory of my Nation's past seemeth to be sinking now into a night of shame; and over that setting sun God writeth yon word of woe, *Ichabod*—for the glory is departed from his Israel!

"After the dread sunset came the Dark—an Egyptian blackness that could indeed be felt. Then suddenly from that blackness there flamed a shaft of fire, flung from above upon the trembling earth. Swift following upon that flame a Voice of Anger pealed, like as though Jehovah hurled in wrath great, dreadful curses on our sinful land!

"And then for hours the Fire did follow the Voice, the Voice did follow Fire; and hot rains heard I falling fast, which sounded to me like to splashing blood upon the withered grass. I seemed to hear a stern whisper in my soul which said, 'Except my people do repent and turn, even thus shall Israel be stormed upon with blood! Yet for all this his anger turneth not away, but his avenging hand is stretched out still.'

"But afterward the tempest calmed itself to rest; once more Arcturus and the Pleiades shone out; far in the east I caught the promise of the coming Dawn; then suddenly the morning star appeared, fore-runner of the glorious golden sun. And as I gazed my heart grew hot within me and I heard or seemed to hear again the words that my sire had murmured to me, yea many a time when I was still a little lad,

'And thou, my Child, shalt be the Herald of the Dawn. When that the Dayspring from on high shall visit us!'

"My God, what meaneth it? Where stays the Promised One for whom the true Israel must wait and mourn? And doth the time indeed draw near? And who and what am I? Am I indeed the Herald of the King? Sometimes I seem to feel within my soul thy true and valid call . . . and yet I know not where thou wouldest have me go, what do, nor how fulfill thy charge.

"But now behold, the glorious sun hath arisen and is flooding the earth with light; surely the Sun of Righteousness shall ere long arise with healing in his wings! Yea, I do feel it! I know not when, nor where, nor how it shall come to pass, but soon the true Light must shine, the darkness flee away before the Sun!

"I will now satisfy my simple bodily wants with locusts, wild honey, and water from the brook; and then will I betake myself again to searching the Scriptures of truth, where God reveals his will to those who truly seek."

Incident 2. Searching God's Scriptures.

(John is seen under a great spreading tree near the cavern entrance; he is seated on the mossy turf, poring over the roll of the Scriptures. He finds and reads aloud many great prophecies of the Coming One.)

"Ah, in these sacred Scriptures I do see the promise of the Messiah sure! Of him doth Moses write in this the Law; and even the unwilling Balaam giveth glorious witness unto him. Concerning the Coming One, that chief of all the Prophets, Isaiah, doth with pen of fire write marvellously of him, picturing the very Messiah and his Messenger. In Jeremiah have I seen 'The Lord our Righteousness' foretold; and in Daniel, great prophecies of the 'Son of Man.' Yea, in all these sacred books do I discern the Promised One of God, as clear as looking on yonder stream I see the image of the Sun!"

Incident 3. Jehovah Summons His Herald.

"John! John! John!"

"Who calleth me?"

"John! John! John!"

"Hearken, O my Soul! Is this the call of God?"

"John! John! John!"

"Speak, Lord; thy servant heareth! Behold I prostrate lie in thy dread Presence. I await thy holy will."

"John, thou son of Zacharias, stand up upon thy feet and hear."

"From before thy birth I have called and chosen thee, to be the Herald of my Son; thou shalt go before his face to make ready his way. I send thee to a rebellious and sinful people: thou shalt hear the word at my mouth and warn them from me. Thou shalt be to them a hammer to smite, an axe to cut down, a fire to burn and destroy. Thou shalt search the heart of sinners with the lightning of my truth; thou shalt call back my wandering people to their God. Thou shalt cry, *Repent! Repent! Repent!* and evermore shalt thou proclaim the coming of the King. This is thy message:—*Sin, and Wrath, and Woe—yet grace to all who will repent and turn! The Kingdom draweth nigh! the King is Come! . . . Go forth at once and preach!*"

"Thy servant, Lord—thy ready slave am I! Forthwith I go."

Episode IV. "A Voice, Crying in the Wilderness!"

Incident 1. Proclaiming the Coming King.

(Fast and far the report spreads that a great Prophet hath once again arisen in Israel; that down by the Jordan he preaches in the power of God. Crowds pour out from city and village and farm, to hang breathless upon his word.)

"O Earth, Earth, Earth, hear the word of the Lord! Woe unto thee, Israel, for thy sins! Thy whole land decayeth; all thy people lie in wickedness; all hands are soiled with sin. Ye tax-gatherers, officers of the law, ye steal and rob; ye soldiers, guardians of the peace, ye do violate the peace and

commit crime; ye scribes and Pharisees, ye are of vipers' brood, and keepers of the Law, have become the contemners thereof; yea, and our very highpriesthood hath passed into alien and wicked hands. Shall not God be avenged upon such a nation as this? Behold the Lord's battle-axe is gleaming on high, it is also very sharp, it will descend and smite to the heart of the Tree! Repent, repent, O Israel, lest God's wrath fall upon thee soon!"

Incident 2. "Who art Thou, then?"

(A deputation from the Sanhedrim at Jerusalem speaks:)

"Hearken, thou preacher who dost condemn the land: who art thou, now? And by what authority comest thou? Who gave thee right to speak thus ill of all, accusing priests and godly men of sin? We are from Jerusalem the holy; we are sent by those whose word is law in Israel. What sayest thou therefore of thyself? Speak!—that we may carry back report to them who sent us. Art thou perchance the Promised One of God?"

"Nay, not the Christ of God am I; not that!"

"Art thou Elijah, then, thou preacher bold?"

"Elijah am I not, indeed!"

"Art thou that Prophet, then, the world awaits?"

"I answer, No!"

"Who art thou then, and what thy mission here? And why dost thou baptize, since none of these?"

"I am the Voice of one who cries. I am but a Voice: the voice is nothing, the message that it speaks is all. I, myself, am naught: but hearken ye to the message God doth speak by me, his Voice! I am the Voice of one crying in the wilderness, as saith the ancient Prophet in the Book. And my message from the Lord is this: Make ready the highway for the coming of the King! Level up every valley; level down every hill; build a broad straight road and remove every stone; that the King may come, and that all men may see the salvation of God! f Repent, repent, and turn: the King is nigh!"

Episode V. The Baptism of the King.

Incident 1. "Then Cometh Jesus!"

"John, son of Zacharias, messenger of the Most High, I come unto thee for baptism. I present myself here with all these other sons of men who seek baptism at thy hands. I am their brother; I am one with them. They come to wash away their sins; I come, as taking part with them in flesh and blood, that I may share unto the full their place and state. I would be numbered with transgressors, that sinners I may redeem. Baptize me, John."

"O Holy One, I dare not! I know not who thou art; but thine eyes are deep and pure; thy voice is gentle as the mourning dove's; upon thy face no thought of sin hath set its mark! I feel that thou art holy—yea, holier far than I. My spirit sinks abashed in the pure presence of thine own! O, Holy One, I need from thee the baptism! Thou needest none from me. I dare not, foulest sinner as I feel I am, presume to wash thee, Sinless One, from sin!"

"John, faithful servant of the Holy God, it is fitting that thou do as I have said. Not to wash away my sins (for I have none) come I to thee; but that all righteous requirements of the Law may be fulfilled. I know thy true heart, and why thou dost shrink back; but that which I require do thou fulfil. Suffer that it be so now.

"Baptize me, John."

"Yea, Lord . . . I do."

Incident 2. The Witness of John.

(Jesus goes praying from the water, and at that moment a wondrous sight is seen. The heavens open; the blessed Holy Spirit in a dove-like form descends in sight of all, and rests upon the head of the Nazarene . . . then seems to fill all his being and radiate from Him a strange and mystic light. An awe-struck silence falls upon the multitudes.

Then suddenly John cries out aloud:)

" 'Tis He! 'Tis He! This is the promised One! God's Christ Hath Come! For God who sent me here gave me this sign:—

"The skies shall stand ajar, the Spirit come
Down from the opened heaven and rest on
One:

That One shall thus be witnessed as my King,
The Holy One of God, Mine only Son!"

"Behold, O Israel, thy Redeemer and thy Lord!"

Incident 3. The Witness of the Father.

(Swift following John's cry a great answering Voice comes from Heaven, the Infinite Father speaking to the Man:)

"Thou Art My Son, My Well-Beloved, in Thee
is My Delight."

Publishing Glad Tidings

Is There Any Hallelujah in Your Preaching?

REV. RICHARD BRAUNSTEIN, Sharon, Pa.

"Forsooth he cometh to you with a tale which holdeth children and old men from the chimney corner and pretending no more, doth intend the winning of the mind from wickedness to virtue, even as a child is often brought to take most wholesome things by hiding them in such others as have a pleasant taste."—*Sir Philip Sydney in "Defense of Poesie."*

Thus does the preacher tell the story of stories which is in the Book of books. It is an old story and it is a new story. Alfred Tennyson characterizes it as "old news, new news, and good news." The gospel literature has inspired all other classic literature. It has ennobled poetry and dignified prose. Ralph Waldo Emerson said: "Shakespeare leans on the Bible." This statement includes men and women of all ages who have given us the best thought and the highest ideals. There are only eleven forms of literature, ranging for a period of three thousand years from Homer to Kipling, and in that time every great thought that has come down to us has been couched in these eleven forms or types. These are in poetry—epic poems or epics, lyric poems or lyrics, dramatic poems or dramas, and ballads; in prose—histories, orations, biographies, letters, essays, novels and short stories. The Bible from Genesis to Revelation includes all these. The best literature finds its source in the Old Testament. It gains full flood in the New Testament. The truth of God flows through the valley of humanity like a medicinal water. This divine stream trickles through and colors the thought and endeavor of the centuries. It enriches and irrigates the finest aspirations and every great ambition. It was the teaching of Jesus that put new life and fresh emphasis upon old truth. The philosophy of the Galilean creates a new world because it makes new men and women. It changes environments because it changes the heart. Given a changed heart and you will have a changed theater of action for that heart. Rich in

oriental imagery, cryptic phrase and epigram, suggestive of the highest standards, couched in startling metaphor and apt simile, replete with illustrations from life and burdened with the message of God's love to all sorts and conditions of people, it touches the lowest depths and highest altitudes of the soul. By subtle suggestion and challenging note, it calls out the finest types of service from men and women who before never dreamed of the possibilities and potentialities of their being.

There are "gospel preachers" and there are "preachers of the gospel." The world has been led away and burdened by the former, who, by their impossible theology and erroneous philosophy have promised relief from the hurt and hindrance of earth, but who have failed. On the other hand, those who have listened to, and followed the advice of, the apostles of God and advocates of his righteousness have found peace and rest and balm for breaking hearts and travailed souls. There is a great body of sermonic literature, printed and not printed, that is gradually changing the thought of the world and bringing a bewildered people out of darkness into light. The process of regeneration and program of transformation goes on every day, as with lip and life the gospel is spread by the "foolishness of preaching." But to tell the good news and publish the glad tidings of God's love is a difficult art, taxing the powers of delineation of the most eloquent and challenging the interpreting skill of the most scholarly. This gospel is greater than anybody has yet succeeded in telling. While it is not possible to cite the numerous schools of thought into which this story has been lodged or the divers modes of presentation that have been employed, we have selected from here and there a few outstanding examples of sermonic art, to show the vast reach and broad sweep and infinite ranges that have been adopted to keep the face of the world toward God whose face is never away from

that world. It is not necessary to direct the attention of the student to the teaching and preaching of Jesus Christ and the manner in which these have been propagated by the disciple band and apostolic host of the early church.

The first selection was given to us by John B. Gough and is taken from his book, "Sunlight and Shadow." The speaker is a negro preacher. The dialect is not given. The reader may imagine that:

Brethren, I shall take two texts, "Glad Tidings" and "Hallelujah." What is glad tidings, brethren? I'll tell you what glad tidings are. Suppose there was a king in a chariot and six calico horses, like they have in a circus, a-prancing and a-tossing up their heads and the soldiers and officers marching by the side of the chariot. There's a little boy standing on the corner of the street as the procession goes by. This boy is ragged and dirty. His hair is sticking through his cap. He has no shoes on his feet. Nobody cares for that boy. He has no father or mother, no aunt. And he is looking to see the king and the calico horses and the soldiers, when the king stops the chariot and says, "Bring that boy to me."

"That boy is all dirt!"

"Bring that boy to me."

"But you'll catch something off that boy."

Then the king got mad and he hollered loud as he could holler:

"Bring that boy to me!"

Then the soldiers bring the boy and the king says:

"Take that boy and get him measured for some clothes and get him a cap and some shoes and cut his hair and wash him and put him in the school like where the white boys go."

Well, all this is done according to as the king said and when the boy was clean and his hair combed and he got an education, then the king came by again with the calico horses and the soldiers and he says, "Where's that boy?" and they bring the boy and nobody knows him, but the king, he knows him and says:

"My child, climb up in the chariot, I adopt you. You are my heir."

Now wouldn't that be glad tidings to that boy?

Then follows the application, God's love for the sinner and God cleansing the sinner and making the sinner joint heirs with Jesus Christ by adoption. This the climax of the dramatic sermon:

"Now, brethren, is the time for the second text, 'Hallelujah,' and everybody shout as much as you have a mind to!"

Odd, unconventional, unique, sensational, not at all in good taste according to our standards of pulpit etiquette and homiletic propriety! Nevertheless a perfectly plain presentation and sincere delivery of gospel truth. It was a sermon adapted to the capacity of the hearers.

It is to be assumed that the real dead-in-earnest preacher gets results. Results count. They always count. The fruit test is the best test. "The Salvation of the Hearer the Motive of the Preacher" is the title Newman gave to one of his sermons. The great French preacher, Ravignan,

said once to Lacordaire, "I hear that you had such a crowd at your last sermon that the people were sitting even on the top of the confessionals." "Ah, perhaps," said the other, "but you managed to make them go into the confessionals." The supreme mission of the preacher is not to attract but to arrest. It is his business not only to, as Hugh Price Hughes phrases it, "coddle the saints but capture the sinners." God uses all kinds of personalities in the work of salvation and redemption. Always is it revelation through personality. Thus he uses such men as Sam Jones, Black Jasper, Billy Sunday and a host of others who no doubt were eccentric but, notwithstanding, potent. They have startled and shocked their audiences when all other methods would have failed. The greatness of a preacher is the greatness of God in that preacher. The minister is not a man using the truth. Preaching is the truth using the man. He does not possess the message, he is the messenger. The message is more important than the messenger. The difference in temperament and inclination adds to the zest of life and keeps alive the element of surprise not only in the realm of preaching but in art and literature, music and sculpture, architecture and other modes of expression. The gospel is broad enough, inclusive enough, sufficient for all minds. "There is one glory of the sun, and another glory of the moon and another glory of the stars; for one star differeth from another star in glory." The gospel as delivered by Robertson of Brighton was not the kind of delivery that could be employed by Booth in London slums. There is the gospel according to Matthew, Mark, Luke and John. There is the gospel according to you and me. "Style is the man." Matthew wrote for the Jews, Mark for the Romans, Luke for the Greeks and John for the Christians. You are preaching on the fashionable avenue and I am preaching in the rural section. We are all preaching the same truth. All truth is God's truth. Whatever truth we have is the same as God's truth only there is not so much of it. We are saying the same things but we are saying them differently.

The next selection is taken from Bishop McDowell's "Good Ministers of Jesus Christ," chapter three. It is a scholarly interpretation of Incarnation:

Would it seem strange to you that a strong man should put himself into the very life of weak men to help them from their weakness? Would it seem strange to you that a learned man should go with his truth and learning into the very lives of people ignorant and in bondage, should take their very limitations upon himself and set them free? Would it seem strange to you that a good man, a holy man, should take his goodness into the heart of evil, should take a man's evil upon himself that he might destroy it? Would it seem strange to you that a rich man should go with his wealth into the midst of poverty, should become poor that others should be rich, that one holding health in his hands should go into any kind of plague, even at the risk of his own life, that he might heal the sick and banish disease?

Here we have the sum and substance of the entire plan of salvation. Any other words would only ring the changes on the theme but they would not change the significance of the theme. The splendid integrities and magnificent fidelities of missionaries and pastors in all the world have with noble sacrifice and heroic endeavor illustrated the Incarnation in this way. "As the Father hath sent me even so send I you," was the dictum of the Master. Saint Paul said: "Christ in me, the hope of glory." This is the romance of missions and the epic of kingdom building: God in Christ and Christ in men, bringing the world back to normalcy. The interpretation of the word Salvation is "The Safe Return." That is what it means in the Greek, in all its beauty and reach.

We refer to only one other example. We have what Joseph Nelson Greene has so vividly and convincingly shown, "The Gospel in Literature." William Stidger has rendered a similar service with his "There are Sermons in Books." Dr. Greene's book gives us an interpretation of the gospel and an exposition of the following poems: "Enoch Arden, or Love's Self-Crucifixion;" "The Cotter's Saturday Night, or the Saintry Character;" "The Vision of Sir Launfal, or the Sacrament of Daily Service;" "The Prisoner of Chillon, or Christianity's Debt to the Past;" "The Ancient Mariner, or the Nearness of the Spirit World;" "Snow Bound, or Character Formed at the Fireside;" "Saul, or the Awakening of a Soul." This is a very limited list. The student can make

his own selections. Every minister's library is a storehouse of sermonic material. We suggest the reading of Edgar Whitaker Work's book, "The Bible in English Literature."

Dr. Henry Van Dyke in "Days Off" speaks of the "sin of being uninteresting." That is one sin every pulpiteer should learn to shun. With a wealth of great thoughts and moving paragraphs and graphic stories on every hand the modern minister should be an inspirer and educator, lighting up dark minds with the lamp of eternal truth. Robert Louis Stevenson said: "Travel with a notebook." We add, Cultivate the harvest of a quiet eye. Go through the world with mind alert, heart receptive and soul attuned. Revelations are wireless every day. Manifestations are broadcast every hour. All the heavens and all the earth are athrob with the presence of the Almighty. It is our shame if we are not earnest students and acceptable messengers of God's grace. "Thou art a preacher of the gospel," wrote William Perkins besides his name in his books. Underneath he wrote: "Mind thy business." Let us preach not as Richard Baxter said,

"As though he ne'er would preach again,
As a dying man to dying men,"

but as though we were really alive to the issue, making every sermon the product of a praying heart and a sweaty brow and a headachy task, men of vigor and vim, putting vigor and vim into lethargic souls and decadent churches.

Getting People "Sold" to the Church Night Idea

REV. FRANK M. WESTON, D.D., Rochester, N. Y.

(Dr. Weston, Pastor of the Brighton Church of Rochester, N. Y., here tells in an interesting way what his church did, and how, and why. This story is worth passing on to other churches.—Ed.)

"In knowledge is power," and likewise a fine chance for persuasion. When the whole church is informed about world conditions and world needs, then (and not until then) will she gird herself for the task and make the necessary adequate investment of men and money and intercession.

The order is first information and then consecration of self and substance and effort.

It is bound to be a process, running through the years, usually coming to birth in the missionary organizations, supplemented in the Sunday School, and by sermons and addresses, and finally brought to the whole church through the school of missions; and thus eventually the passion of the church will be like that of our Lord—that his Kingdom shall come in the whole world.

We are sure that the start has been made in our church and gladly accede to the request to tell how we did it.

There is much in a name—so we did not label it "Missionary Study" or "Prayer Meeting" or "Mid-week Church Service." It was all three of these, plus. We named it Church Night.

The mission study courses were planned months

ahead, leaders secured and likewise all available teaching material.

The advertising began as soon as we had the school assured, increasing as the date for opening the school approached. Posters were used with telling effect, also the weekly church bulletin, and the daily papers.

Committees on Supply, Table, Hostesses, Stunts, Serving, Rooms, etc., were named early. They were organized as needed and made all possible preparations in advance of the opening night. For example, the Supply Committee (which was also the Kitchen Committee) bought at wholesale much of the staple food required. One wholesale coffee house gladly furnished the coffee, sugar and paper napkins for the advertising value involved, thus reducing expenses for the church. The Hostess Committee appointed women to set tables and arrange decorations, etc. This Committee worked with the Seating and Serving Committee. The Hostess Committee secured each week a different group of women to act as hostesses, two at each table. They served food from their place at the table with the help of the waitresses, introduced strangers at the table, and in fact did what a hostess would do in her own home. Hostesses were sometimes chosen from a group of women who could not do the

more active work, elderly women being glad to give this service for the success of the Church Night plan.

The Seating and Serving Committee planned different ways of serving, sometimes asking all the boys' classes to serve, dressed in caps and aprons; sometimes the girls' classes with some distinctive costume. At other times cards with the names of different Bible groups were put into a basket which was passed before supper. Then those who drew the Israelites, for instance, were asked to serve the hot dishes; the Philistines served the coffee; the Scribes cleared the tables for dessert. Pharisees served the dessert. Sinners cleared the tables entirely after the dessert. The Publicans collected the price of the supper from each table. In this way, by the time the supper was over all the work was done except the washing of the dishes, which was done by people hired for the purpose, thus leaving the church women free to join the classes. Some such scheme was used each night to put the people into different groups which added to the sociability and better acquaintance of members.

The Stunt Committee provided the music. Sometimes there was an orchestra, sometimes just a pianist and a soloist, a song leader almost every evening. Among the stunts were the following. One evening everyone was asked to come representing a book title, not an elaborate costume, but something to indicate a book title. Everyone who was prepared to do this gave his name to a person appointed and when his name was called he went forward and acted out the name of the book which he was representing. Members of our Session made a hit as "Presbyterian Hymns."

A roll call by professions was given one evening, all the doctors, teachers, students, mothers, fathers, etc. A roll call to ascertain the oldest person present, the youngest, etc., those born in a foreign country, those born in New York State, in Rochester, etc.

One Church Night happening to come on Washington's Birthday gave us ideas for stunts. The waitresses all wore red, white and blue caps; tables were decorated appropriately. After supper each table acted out some scene from American history, while the others guessed what event was being portrayed.

A stunt for Strong Men was having all the men present lined up, each with a toy balloon to be inflated, the prize going to the one whose balloon burst first. A Stunt Committee can easily find stunts in which all or almost all can participate.

We did not try to start in September or October. The weather was too good, the out-of-doors too attractive, the automobiles and the non-skid roads were too numerous and November is too near the holiday season.

Our annual church and congregational meeting is held the first week of January. We held it on Wednesday night (Prayer Meeting night) and served supper (at cost) by way of inducement to large attendance and also as a "sample" of those to follow.

Our people came. The Stunts Committee had

a program that made the supper hour one of decided enjoyment. Business was transacted; the six mission study class leaders made brief and bright announcements of courses to be offered—and the people went home "sold" to the Church Night idea.

The following eight Wednesdays were Church Nights. The weather was far from ideal—sometimes so bad that car service was nil—but the attendance, starting at 110, grew steadily, averaging 125 and finishing with 162. The people came as whole families and stayed through the evening.

An Evening's Program, 6:30 to 7:30: The supper hour with all the sociability and good fun we could crowd into it. A different seating and serving plan was used for each evening. One night a grand march to long tables. Another night tables for twelve and hostesses at each to introduce and serve. Occasionally classes from the Sunday School, in uniforms, to serve. Occasionally the serve-self plan. At other times the people were grouped according to their birth months, each month serving a different article on the menu. There was always plenty of good music, piano, orchestra, soloist, or male quartet. Always some stunts followed the supper (and you will be surprised at the no-age-limit that obtains) and supper at cost (25 cents).

8:30 to 8:45: Devotional service, with hymn, prayer and a brief message (the Pastor used the petitions of the Lord's Prayer for this service), the attendance ranging from 80 to 150.

Some results noted: The people are "sold" to the Mission Study idea. No longer are they afraid of a Mission Study Class. This is especially true of the men.

A greater knowledge of and interest in the world-wide work of the Church. The Pastor gave a series of illustrated lectures on Sunday evenings supplementing the mission study courses, using the splendid slides from the Home and Foreign Boards.

The giving function of the Church has been emphasized, especially the romance of giving to Missions. The fruitage will come increasingly, year by year.

A new spirit of unity and hearty readiness to co-operate in all church work, growing out of better acquaintanceship.

An increased attendance at the mid-week service after the closing of the Church Night Program. Not all but some have kept on coming.

New Church members, attracted by the good-fellowship and profitableness of these evenings together.

All in all, we count it a most gratifying piece of work to be repeated (and improved upon) each succeeding year. It cost a lot in effort, but "lifting together the burden is light." It brought returns that exceeded all expectations. For any church to try it once will mean to adopt the program.

Monthly School Course

Rev. Richard H. K. Gill, of Jarrettsville, Maryland, writes: "I have not missed a copy of *The Expositor* since I began my ministry twenty-one years ago. It is a fine monthly School Course for any minister."

Week-Day Religious Education

REV. O. SCOTT McFARLAND, New Brighton, Pa.

Society today is paying some attention to its ill-favored step-children. It is acting on the discovery that schools do not exist alone for the exceptional or even the normal child. Its latest venture is in schools for subnormal boys and girls, schools by which the youth who are crippled in body and mind are prepared for life. One of the most approved and scientific methods to determine the degree of mental normality of a child is what is known as the "Binet Test for Defectives." This test discloses, by a number of simple questions and experiments, the degree of deficiency of eyesight and hearing, keenness of observation, muscular response, and power of mental co-ordination. On the basis of this test the means and methods of education are determined.

Surely the Church may learn something from this departure in the field of public education. We may at least take time to consider some elements of a real test of fundamental deficiency in the Church's field of Religious Education. In such a "Binet Test" for the Church two questions suggest themselves: (1) How far can the Church see? (2) How quick is the Church's motor response?

How far can the Church see? It is easy for the Church to see the things that are immediately before her in a month's or a year's program; it is not so easy to see through the years and catch a vision of our long-range work. Carlyle said of Macaulay that he had spectacles instead of eyes. Spectacles, seeing only the obvious and the near-at-hand, will never serve for eyes in the work of the Kingdom of God. It is easy for the members of my congregation to see the value of getting Mr. Black, one of the leading men of our community, into the Church; it is quite another thing for those same members of my congregation to see the value of holding and training those twenty boys and girls of teen-age who were welcomed into the membership of our church last week. The church without a definite sacrificial policy for its boys and girls has been well compared to a dog which is being shipped by express and has chewed up its tag. It is going somewhere, but no one knows where.

How quick is the Church's motor response? In other words, when the Church makes a new discovery in method how long does it take her to translate that discovery into a practical program of service? Discovery without possession is futile in all the varied spheres of life. The Church, in recent years, has been discovering some new ways and means of developing and making more effective its program of Religious Education. The Daily Vacation Bible School and the Week-Day Religious Education Movement are here to stay. Many individual churches and many communities have proven their real worth. No one is thinking of junking the Sabbath School and the present Young People's Work of the Church. The aim of these "New Things" in Religious

Education is to enhance and magnify the effectiveness and scope of the Church's work in the religious training of youth.

It is not our present purpose to deal with theories, but to speak of how one typical community has set up and is carrying out a program of Week-Day Religious Education.

New Brighton, Pennsylvania, has taken her place among those progressive communities which are offering religious instruction, during the week, to their boys and girls of school age. We are operating under the inter-denominational type of Week-Day Church Schools. Ten of our eleven Protestant Churches and our two Catholic Churches are co-operating in this movement. A Board of Religious Education was organized to set up the program and carry on the work. This Board consists of the pastor and two lay members (one woman) from each of the co-operating churches. The preliminary work was done during the year of 1920 and the program was inaugurated with the beginning of the school-year, September, 1921.

Through arrangements made with the Board of Public Education, the New Brighton Board of Religious Education offers, as an elective, to all pupils in Grades I to VI one hour of religious instruction each week during regular school hours. Enrollment in these classes is entirely voluntary. Only those pupils are admitted to the classes who bring cards signed by parents or guardians requesting that their children be enrolled. Those pupils who are not enrolled for this work use the hour, that their class-mates use for Bible Study, as a study hour. The school day has not been lengthened to provide time for this work.

The Board of Public Education has granted the Board of Religious Education the privilege of using for this work rooms in the various school buildings which are not used for school purposes. In three of the school buildings our Bible Teacher has her own room; in the other two buildings, where no vacant rooms are available, she goes from room to room just as the drawing and music teachers do. In these two buildings the pupils who are not enrolled for the work are taken by their grade teachers to the school office while the class in Bible is being conducted.

When we were negotiating with the Board of Public Education we gave them the assurance that if they would co-operate with us in the matter of time and room provisions we would provide a teacher who would measure up in her training and ability and special fitness with the grade teachers employed in the public schools. Our Board of Religious Education employed a teacher who had had eleven years experience as a teacher in the public school—a graduate of Illinois State Normal and of the Congregational Bible Training School of Chicago. She has been with us during the two years. We are paying her \$175.00 per month.

All text books are furnished free of charge to the pupils. Four principles guided us in the selection of lesson materials:

1. That the material should acquaint the pupil with the Bible and cultivate his interest in it.

2. That it should lead the pupil to know and appreciate the life and personality of Jesus Christ.

3. That it should instill in the mind and heart of the pupil the fundamental principles of religious life and conduct.

4. That it should be free from sectarian interpretation.

We are using in the first four grades the "Gary Week-Day Texts" and in grades five and six the text-book, "Followers of the Marked Trail," a book of Old Testament biographies.

Our annual budget is \$2,500.00. This amount is apportioned among the co-operating churches by a budget committee and each church is asked at the beginning of the year to underwrite its apportionment.

It was our desire that this work should be carried on on a non-sectarian basis and with absolute fairness to those of all faiths. Therefore provision was made for the children of the Catholic Church, who elected the work, to receive their instruction at their churches, under teachers designated by the Roman Catholic Church. More pupils of the Catholic faith are enrolled in our public schools than are enrolled in their own parochial school. This plan therefore met with the approval of the Roman Catholic Church and each week, on Friday afternoon at 3 o'clock, one hundred and fifty boys and girls are dismissed from our public schools to the Catholic Church in order that they may receive an hour's religious instruction at the hands of their own church. Like concession was offered to children of the Jewish faith.

What have been the results? Like so much of the Church's work, the results cannot be tabulated. I can only indicate the manner in which this program has been received by parents

and pupils. During the school-year of 1921-22, 96.3 per cent of all the boys and girls, for whom classes were made available, were enrolled. And the average attendance of those enrolled was the same as the average attendance at public school. We had 1,210 boys and girls in the first six grades of our public schools. 1,015 of these received instruction in our week-day classes under our teacher in religion; 150 received instruction at the Catholic Church—a total of 1,165 out of a possible 1,210. During the present school-year, 1922-23, there are only six boys and girls (other than Jews and Catholic) who are not enrolled in our Bible Classes.

Thus far there has not been a single hitch in the working out of this plan for New Brighton. It seems to be meeting with the approval of all concerned—the churches, the parents, the pupils and the public schools. Every Sabbath School in our city has had its work stimulated and its enrollment and attendance increased. The churches have been brought closer together in all their work by this co-operative movement in the field of Religious Education.

New Brighton is not an exceptional community. It is just like thousands of other communities in its environs, its citizenry, its foreign population, its denominational differences, its religious leadership. What New Brighton has done can be duplicated almost anywhere. If the ministers, the churches, the parents, the teachers of any community are interested in Week-Day Religious Education we invite you to come and look in on our classes in New Brighton and then judge for yourselves as to the worth and effectiveness of the work that we are doing five days out of every week.

If I were preaching, instead of writing a paper for publication, I would close with this: What we would put into the life of tomorrow we must inculcate today in the minds and hearts of our nation's 40,000,000 boys and girls of school age. How far can the Church see? How quick is the Church's motor response?

Growing the Pulpit Prayers

REV. A. W. LEWIS, D.D., Long Pine, Nebraska

Various articles have appeared in *The Expositor* on Growing the Sermon. Let me say a few words on the Prayers of the Public Services of Worship accompanying the sermon. In non-Episcopal Churches the prayers are often the most unsatisfactory part of the whole service, whereas they ought to be the most satisfying. Those accustomed to the eloquent prayers of the Prayer Books are disappointed by the barrenness and confusion of many extempore prayers. The majority, I fear, are often lost or at least bewildered especially in the "long prayer." In many cases it is simply endured more or less patiently.

While every preacher worthy the name carefully prepares his sermon, many evidently give little thought to their prayers until they are on their feet. This is almost a crime. It is a far more

sacred part, for in it we are talking with God and not with man. In preaching we are talking to men, women, and children; but in prayer we are talking for them with God Almighty, holy and righteous beyond our conception. We therefore must avoid all eloquence and display of language. Our words should be "few and well chosen." Reverence should be manifested in our attitude, our language, and the tone of voice. Some preachers supplicate God's blessing in the same tone they announce their hymns and lesson. As a help to being natural and reasonable we should feel that the glory of God's presence fills the church as it filled the temple dedicated by Solomon. We should close our eyes that we may not see the audience, but by faith see God. I remember years ago seeing a minister pray with eyes open

and with eyeballs rolling hideously, so that little could be seen but the whites, like a dying calf! The preacher should be unseen, but reverence felt.

Growing out of this comes manner of leading the congregation in its devotions. We are not even praying for ourselves. We must remember the people have no guide as to what we are going to pray for next, nor for whom. We must lead them gently and consecutively along a smooth and familiar way, as we would lead the blind by the hand. We ought to lead them where they wish to go, or are at least willing to go. No one, except from habit, wishes to use elaborate language or involved sentences or antiquated words and phraseology in prayer. The Lord's Prayer is a model of plain speech in Anglo-Saxon. It is not pompous.

We can best lead the prayers of the people by having a general and natural progress of thought and ideas. We should avoid the repeated use of exact words as far as expedient, lest the prayer become a matter of dead form; but those for whom we are speaking ought to have a vague idea at least just where they are likely to be led next. And they should not be expected to race like a steeple chase over hurdles or across ditches, zigzag as the fox may lead the hounds. Different ministers may rightly have a different order. The people will soon fall into line, if there be a line.

Adoration is a fitting beginning. "Our Father, Who art in heaven." That the people may be brought into the proper state of mind we should briefly ascribe to God some of his glorious attributes, especially those that most endear him to us as his children. This frame of mind and heart is essential to true prayer. We might say it is everything; for if we are in the right attitude, with yearning souls, it little matters for what we pray. The main thing is the trustful waiting upon God. "They that wait upon the Lord shall renew their strength."

Coming into God's presence in a humble spirit naturally we think next of our unworthiness, and ask to be forgiven. We do not need to speak as if we were the vilest sinners, without any good in us; for that is not the truth. Nor do we need to enumerate special sins unless they are universal in the audience we are representing. It is fitting that we emphasize our sins of omission, as they are certainly far greater than those of commission, on the average. This will lead some at least into an untraveled region, which they ought to explore before God. "Thou knowest our individual sins. We pray Thee to forgive, for Jesus' sake."

The next petition rightfully is, "Not only forgive, but give us of Thy Spirit, that we may not commit these sins over again." "Give us grace to live on 'higher ground,' that we may scorn to do the wrong and love to do all of Thy will." Anyone then can follow on to pray for help in special trials and troubles, to conquer fears and doubts through faith and active hope. "Give to each of us the grace we need."

Easily our thoughts run on to pray for the absent, the sick, the sorrowing. We may then seek

God's blessing on the work of the local church in all its organizations, and in its work for the community, the nation, the world. Here our hearts yearnings reach out to all the different branches of Christ's Church, that the consummation may be realized. We should remember our own nation and the nations of earth; for patriotism finds its life in our relation to God and our responsibility to him.

"Use not vain repetitions as the Gentiles do." It is wearisome to God and man. Just how much pleasantry and what kind we may use in a sermon depend upon the subject treated and the circumstances. In prayer it is intolerable to be facetious. It is blasphemous. If ever we are in earnest in heart and voice it must be in our approach to God. The prayer of "the publican" is more acceptable to God and man than that of the "Pharisee." It is far better to be too brief than to be verbose.

I have been speaking about the "Long Prayer." All the prayers should blend into one beautiful "color scheme." Some object to making the whole "divine service" a unit, as overdoing the art. Let them think so. There is no reason why any one in the audience should see the art; but it will be felt by all. Suppose you are preaching on "Knowing God," as from the text, "No one knoweth the Father save the Son and he to whomsoever he shall reveal him." The invocation may wisely be the asking for a realizing sense of God's presence. The responsive reading might fittingly be Psalm 139. The hymns should be along the same line of thought. Thus involuntarily the worshipful audience will be prepared in spirit for the sermon, and a right spiritual atmosphere is the pledge of a helpful and inspiring sermon. The prayer following the sermon should seal it upon the hearts of the people. Everyone will feel, "It is good to be here. This the house of God. Here I have found strength."

Just a word about the benediction. I have heard this fall from the mouths of ministers like a handful of pebble stones on a tin roof. The benediction should be the fitting climax of the whole service, in word and accent and tone. Many rattle off an odd jargon as original as possible and often as inappropriate, racing to get through. If the preacher has failed to get the spirit of the worship, how can he expect the others to get it? He ought to be on the Mount of Transfiguration with Jesus and the others, and his words ought to be the vital embodiment of the sense of God's presence and of the truth especially presented in that hour. Paul in closing his Second Epistle to the Corinthian Christians has given us a good form. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." I would add two words; for even Paul may be revised somewhat. We believe as Paul did, that there are three persons in the Godhead, and the word God includes the three. Hence it is right that in this benediction we should say, "God the Father." In the evening service I generally use a shorter form, "May

grace, mercy, and peace from God the Father, Son and Holy Spirit, abide with you all for ever." There is another very beautiful form which I use at the close of a funeral service and of the Holy Communion. "The God of peace, who brought again from the dead our Lord Jesus Christ, through

the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight. through Jesus Christ, to whom with the Father and the Holy Spirit we ascribe all praise and dominion world without end."

For Your Father and Son Gatherings

WEEK OF NOVEMBER 11-18

Attention is called to an important change of date for the observance of National Father and Son Week. This now established and increasingly popular institution, which was organized in 1917 by the International Boys' Work Committee of the Y.M.C.A., fixed its dates for February 10-17, covering the week of Lincoln's birthday, and that period has been observed up to this year. As the movement developed, and larger numbers of fathers and sons attended the events conducted by the Associations and Churches alike, it was realized that closer co-operation with the Sabbath-School organizations was most desirable. Conferences were held, and a joint committee of representatives of the International Sunday School Association and the Young Men's Christian Association was appointed.

In response to the desire of the Sabbath School forces, the observance has been changed to November 11-18, centering it around Armistice Day. The change has been ratified by the Committee of Reference and Council of the Sunday School Association and Sunday School Council of Inter-denominational Churches, by the International Sunday School Conference of Religious Education, and the International Committee of the Young Men's Christian Association, whose Boys' Work Committee will continue actively to promote this idea which has become of world-wide significance.

Father and Son Week this year will be the sixth annual observance. Now that it has become an established affair and of national scope, it is felt that in order to accomplish the objectives desired, the Father and Son idea should be an all-the-year-round program. In view of this, the Father and Son Movement is being introduced this year with the thought that a year's program will be launched annually at the time of each Father and Son Week in the near future.

DADDY AND LADDIE

Oh, the world is filled with daddies—
Not a place but has its share;
And they're loved by the little laddies,
Here and there and everywhere;
And each little laddie's daddy
Thinks him better than the rest,
And each daddy's little laddie
Loves his own dear daddy best.
And there are so many daddies,
Plain and handsome, poor and rich,
'Tis a wonder little laddies
Can distinguish which from which.

But at picking out his daddy
Every laddie stands the test
For each daddy's little laddie
Loves his own dear daddy best.

—Dennis A. McCarthy.

BE A DAD

The following poem, while not exactly classical in language and form expresses a worthy sentiment the importance of which may well be taken to heart by fathers and sons. It is a hopeful sign of our times that in so many Churches and Christian Associations Father and Son Banquets are being held which foster this spirit of helpful comradeship.

Be more than his dad,
Be a chum to the lad;
Be a part of his life
Every hour of the day;
Find time to talk with him,
Take time to walk with him,
Share in his troubles
And share in his plays;
Take him to the places,
To the ball games and races,
Teach him the things
That you want him to know;
Don't live apart from him
Don't keep your heart from him,
Be his best comrade,
He's needing you so.

BOYS SOWING AND MOWING

Be careful what you sow, my boy,
For seed that's sown will grow,
And what you scatter day by day
Will bring you joy or woe.
For sowing and growing,
Then reaping and mowing,
Are the surest things that are known;
And sighing and crying,
And sorrow undying,
Will never change seed that is sown.

Be watchful of your words, my boy,
Be careful of your acts,
For words can cut, and deeds bring blood,
And wounds are stubborn facts.
Whether sleeping or weeping,
Or weary watch keeping,
The seed that is sown still will grow;
The rose brings new roses,
The thorn tree discloses
Its thorns as an index of woe.

(Continued on Page 226)



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

REASONS FOR THANKSGIVING

Gratitude is a grace that struggles for expression. It does not shut itself up in the heart. It does not allow itself to be merely felt. It wants to speak. It wants to say something. The writer of the 107th Psalm shows us that he thinks well of this tendency to give expression to grateful feeling; yes, that he regards it as duty. He says, Let those who are among the redeemed of the Lord, those who have experienced God's mercies, those who have tasted of his goodness—let them "say so." Let them give voice to, recount the number of favors and their grateful feelings in regard to them. "O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so."

Giving thanks to the Lord for his mercies is always a comely thing for us to do; but especially at this period of our national Thanksgiving ought we to stir ourselves and our people all the more to this delightful duty.

The very fact of having received gifts from God's good hand makes it our duty to express thanks. "Saying so" is a far more present and pressing duty than many people think. This is true in our human relations of every day life. In hard fought campaigns it is customary for commanders to make mention of the men who have distinguished themselves for bravery and service. It is not to minister to pride or to flatter them. It is to fulfil an obligation. The officer could not content himself with merely thinking well of the prowess of those who have done nobly. The country thinks it right that the soldier who has stood in the bloody front of battle and has vindicated his valor and patriotism should receive grateful recognition. For both reward and inspiration both the commander and the country believe that it is as little as can be done when a man deserves praise to "say so."

A young artist showed a picture to which he had devoted his very best efforts to a great master. He stood breathless waiting for the master to speak. When the time seemed longer than he could possibly wait he turned to the great artist and cried, "O speak; say something; say anything!" Deep in the heart of the young artist was the natural but almost inexpressible desire to have the master, if he liked his picture, "say so."

That was a strikingly human and pathetic appeal a young boy made to his father when he

cried, "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?" Sometimes our children need reproof and repression, but much more often they need and will respond better to kind words of encouragement and appreciation. Let the discriminating parent pleased with the child's progress in any right direction "say so."

A mother was dying. Every thought had been for her children. By wonderful industry and good management she sent her boys to college, her girls to school, and gave them marked advantages. But by and by she was stricken with mortal illness, brought on by over-work. The children gathered about her bedside. The oldest son took her in his arms. He said, "You have been a good mother to us." That did not seem much to say, did it? But it was much to her, to whom words of praise had been all too sparingly given. A flush came over her pallid face and with husky voice she whispered. "My son, you never said so before!"

Oh! how many mothers, and wives, and teachers, and clerks, and pastors, and church workers, and porters, and conductors, and trustees, and city officials, and soldiers, and sailors, and servants, and children, and people generally there are who are longing to hear some one "say so"—express some word of satisfaction, appreciation, grateful praise!

If parents, on a Christmas morning, like to hear the children in another room talking about their presents and of how good and kind father and mother and friends have been to them, need we wonder if our heavenly Father is pleased when he hears us express appreciation of and gratitude for his benefits? The very fact that our blessings come from God's good hand makes it our duty to give thanks. Not only should we give thanks to God because he is the giver of our blessings, but we have much additional reason so to do when we consider the great abundance of them. We are all too much prone to forget God's benefits. We have excellent memories for our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us all the more forgetful of the Giver of them all. But it is our duty to remember, to be thankful. So doing we will soon find ourselves ready to adopt the words of the Psalmist and say: "How many are thy

gracious thoughts to me, O Lord! How great is the sum of them! When I count them they are more in number than the sand."

DRAMA AND IMAGINATIVE PREACHING

We have been using many Drama Sermons in *The Expositor* and expect to continue doing so. In the drama method there is much promise of good. The method of drama preaching is not new. It was used in the early church and especially in the middle ages. It is in the Bible and it is a powerful way of enforcing Bible truth. It is said that when Dr. Robert E. Speer heard Mr. Moody preach on the four men who brought their paralytic friend to Christ, describing the imaginary conversation they had with each other as they were performing the difficult task of getting their friend upon the roof and then through the roof into the room below, he said, "Now I know why God gave men imagination." Dr. W. J. Erdman once told a friend that Mr. Moody learned how to use imagination when he heard Dr. Bonar of Scotland picture Paul's visit to Peter at Jerusalem, the Scotch preacher personally conducting, as it were, his congregation through the city and letting them hear the conversation of the two apostles as they visited the scenes of the Lord's mighty words and works.

A drama sermon does not need to be made up to any large extent of imagination, in the sense of fiction. It may well draw a great mass of historical facts together and give them in one brief deliverance. But even if made up largely of fiction it need not be condemned. God inspired the writers of the Bible to use fiction. The pathetic story that the prophet Nathan told David about the rich man's robbery of the poor man's little ewe lamb, with the purpose of making the king realize his own sin, seems evidently to have been fiction, imagination, reflecting real life of course, as true fiction always does. Is it not probable that some of our Lord's parables were fiction, such as the story of the Good Samaritan and that of the Prodigal Son? It is true enough that such things doubtless had happened as that of men who went down to Jericho falling among thieves, and that our Lord's hearers may have been reminded as he was speaking of particular Jewish boys who had left their fathers' homes to go to such great cities as Alexandria, or Rome, or Athens, to spend their patrimony in riotous living. Yet we need not force ourselves into the conviction that our Lord was actually giving a bit of biography as he drew his wonderful lesson from the story of this repentant boy and his forgiving father.

We hope to give a Drama Sermon on this very parable ere long. Why should not gifted ministers prepare many such sermons? The Bible is full of suitable scenes and themes.

PROVIDENCE OF GOD IN THE NATION'S HISTORY

If ever a nation could point to the finger of Providence in its history we are that nation. God's hand is as clearly seen in our history as in

Hebrew history. The Bible teaches clearly that God has a hand in shaping events. As we follow the stately steps of divine Providence in the marvellous movements that have been taking place in the affairs of our nation, we may well exclaim, "What hath God wrought!"

It does seem as if God in his providence reserved these United States as a heritage for his Church. The Western Continent was kept unknown to the world until the era of the Reformation. Its discovery and the commencement of the great Reformation were about contemporaneous. While the discovery of the continent was made under the prevalence of the papacy, the great papal powers of Europe all failed in every attempt to colonize that portion which afterwards became the United States of America. The nations which succeeded in colonizing and in building up states were those which the Reformation leavened and made great. Nor did they succeed until Protestantism had become securely established in them. Every one of the thirteen colonies which fought the battles of independence and formed the Federal Government was founded by Christian men. The Fathers of the Republic "invoked God in their civil assemblies, called upon their chosen teachers of religion for counsel from the Bible, and recognized its precepts as the law of their public conduct." Daniel Webster, in his Girard College argument, said: "Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and the fagot are unknown—general, tolerant Christianity, is the law of the land."

Back of the most recent events, and back of the facts and events we have been mentioning, we believe the hand of God can be seen in our history. We date our history from the coming of Columbus. But let us not forget that beyond doubt America was discovered and attempts made at settlement long before Columbus was born. According to the researches of not a few students of history the Mohammedans in an early day came very near the American coast, and would have effected a settlement had not the boats been destroyed at sea. Their fleet crossed and sailed far beyond the straits of Gibraltar, but was wrecked in a tempest. This occurred centuries before the coming of Columbus. But the expedition failed. Not to the Mohammedans was America to be given. God in his providence had another use for this country. The Chinese make a direct claim to having discovered this continent many centuries ago. Charles G. Leland has written a work entitled "Fu Sang, or the discovery of America by Chinese Buddhist Priests in the Fifth Century." Here the claim is made that a Buddhist monk visited New Mexico in the year 499 A.D., or nearly a thousand years before Columbus came to these shores. But for some reason no permanent settlement was effected and the knowledge of the discovery of America was lost. Not to the Chinese, the followers of Confucius, was this country to be given. The God of nations had another use for America.

The claim seems well founded that the Norsemen discovered this continent about the year 1000 A.D., or nearly five hundred years before the time of Columbus. In the old Norse records it is related that one hundred and fifty of their number made a voyage to a distant land. In Bristol county, Massachusetts, is an inscription on the solid rock which is thought by many scholars to so agree with the Norse records as to lead to the conclusion that this was the "distant land" visited by those hardy seamen. But bear in mind this fact, that for some reason this people did not effect a permanent settlement here, and the knowledge of the discovery of America was again lost. Not to the Norseman with his ancient hero-worship and mythology was this country to be given. The Divine Controller of history had another use for America.

From the Mohammedans with their false prophet, from the Chinese with their Confucianism, from the Norsemen with their mythology, from the Aztecs and the mound-builders and the earlier inhabitants of this country the land was withheld. For what purpose? To whom is the country to be given?

Remember, it was in 1517 that Martin Luther nailed his immortal theses to the door of the Castle Church in Wittenburg. Soon the bitter persecution of the Reformers began. Just twenty-five years before Luther nailed his propositions in Germany, Columbus discovered America. About the time, therefore, that the Protestant Reformation had reached full headway and persecution began in earnest, the fact of America's existence became known to the old world. Is there no philosophy in this? No logic in such events? Religious persecution in England and the Puritans came, and then the Quakers. Religious persecution in France and more than half a million of the Huguenots came. Religious persecution in Austria, and the earnest, consecrated Moravians came. Pressing the point no further, we can plainly see that both in earlier and later days there has been a wonderful Providence in American history.

Again, let us thank God for the present government with which we are blessed, the best government in the world. We have corruption and dishonest politicians, it is true, but the form of our government is good and, all in all, it is exceedingly well carried out. To a large degree we are self-governing. Every man has a voice and vote in the Republic. The faults in our government are only those faults which are inseparably attached to our common human natures.

Let us thank God, too, for the opportunities our country affords, especially for the wonderful facilities for the poor to win success. Americans are quick to recognize merit coming from whatever source. Our social life has its dangers, but its temptations are not irresistible. The one who conquers himself can easily conquer his way to the forefront of success in our civil and social life.

Nowhere has the smile of plenty been more beneficent than here. In the physical configuration of our Republic, in its isolation, in the pro-

ductiveness of our soil, in the community of relation between capital and labor, in the independence of our churches from all help or dictation of state, our land is favored above almost any other in the world. As Thanksgiving Day draws near, let a more perfect peace, a deeper gratitude, take possession of our hearts, and a richer service be rendered in return for all God's benefits.

Who sent them? Recently we saw an elegantly bound volume in a friend's library. "Presented to us, Christmas, 1890. We never knew who sent it to us." Do not many of us receive life's choicest blessings from God as if we knew not who sent them? We practically label them, "We never knew who sent them." At this Thanksgiving time and hereafter let us recognize God as the giver of every good and perfect gift, personal and national.

GIVING

It has been said that "personal consecration" means "purse-and-all consecration." Every one who reads his Bible and believes it knows that giving is to be a part of his religion. Just as soon as he tries to be conscientious and systematic about it the question will arise, How much, or in what proportion shall I give? It is easy to be benevolent; for benevolence is nothing more than wishing the world well. Benevolence comes cheap. But beneficence is a different thing. Beneficence is carrying our wishes into practical effect. This is a more costly affair. It means money. It is applied Christianity of the most pronounced type. It is the spirit of the Lord Jesus in action. It is giving of our substance to the Lord's work, in the Lord's name, for the Lord's glory, and in the Lord's way. And systematic beneficence is going about it in an orderly and business-like manner. It is rooted in the divine idea of stewardship.

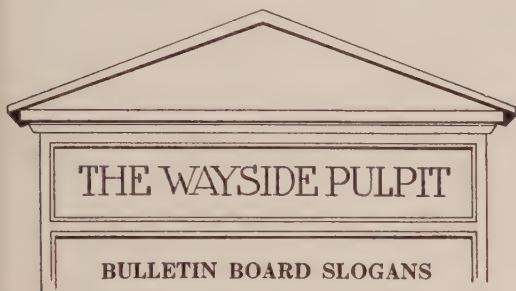
Why should I give? Because it is a duty. It is a debt both of gratitude to God the Giver of all I have and of obedience to his will. Because it is a privilege. By giving we become laborers together with God, multiplying ourselves and our influence, doing good where we cannot go. Because it is a source of blessing to others. Because it is a source of blessing to self. It promotes growth in grace, character development and personal happiness. "It is more blessed to give than to receive." Because giving is rewarded. God has promised that he that giveth shall not lack, but that all who honor him with their substance he will honor by promoting their highest welfare.

How should I give? Cheerfully. My giving should be a love-prompted, willing-hearted act. Systematically. I should have a plan of giving, should provide that it be regularly, promptly and conscientiously done. "Upon the first day of the week"—that means with system, regularity. Proportionately. My giving should be both periodic and proportionate. "As God has prospered," means that there must be a distinct ratio between my income and my beneficence. Liberally. I must not be bound too closely by rule, but am to be a liberal giver, going far beyond the narrow rule of must. The motive is "freely you

have received;" the measure is "freely give." Lovingly. I should give with the love of Christ constraining and with heart interest and devout prayers accompanying. My help to the poor and support of the Gospel should be pervaded with the spirit of love—love to God and love to men. Humbly. "He that giveth, let him do it with simplicity."

"But the heart grows rich in giving;
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain."

Brethren, we have never yet put too much emphasis on this grace, this duty, this privilege of giving. It is one of the major phases of Christianity.



We constantly use the bulletin board and count it a great asset in advertising and preaching the Gospel.—*Pastor.*

Young woman, go to church; bring your company with you.

The young women of the land may be a tremendous force if they will throw their influence and example in favor of regular church attendance.

The young men develop a wonderful interest in the church when the young women are regular in attendance.

"Can live as good a Christian out of the Church as in it." But do you?

"The right way to begin travelling the right way is to begin right away."

On the sand, in the mire or on the Rock?

The church where your welcome holds out.

Taking the line of least resistance makes rivers and men crooked.

Come in and see how we do business—Sunday 10:30 a.m. and 7:30 p.m.

Try the satisfaction of religion. Come to church. Stand by the church and it will hold you up in the great crises of life.

Men who have been absent for years cannot conceal their delight when they get back into fellowship of the church. It is really going back home—to the soul's home. Come home!

The church is the best school of success in the world. There is no true success without character.

The normal young man expects the woman he hopes to marry to attend church somewhere. The reverse should also be true.

Habit determines conduct and character. Going to church is a good habit, staying away a bad one. Which kind is yours?

A selfish nation may make money, but it will be unmade by its money.

New Year's Day—A mile-post on the way to eternity. Where shall I spend it?

To help build character on rock foundations is the purpose of the church.

Be a repeater, not in voting, but in going to church.

Sunday is Christ's election day. If Christ's purposes are defeated it will be by the stay-at-home votes of members and others.

Absenteeism is a vote against the success of the church and her work. Vote right by going to church.

Come along, let's all go to church, where we belong on Sunday.

Why be like children playing in the mud all day Sunday? Clean up—go to church and get away from the mud of daily living.

"Forsake not the assembling of yourselves together, as the manner of some is." Heb. 10:25.

The best friend a boy or girl ever had is the Man of Galilee.

The childless home should be opened to the homeless child.

The child mind is wax to receive impressions and adamant to retain them.

Character is the diamond which scratches every other stone.

Atheism can never be an institution; it is only a destitution.

God calls. No answer is an answer.

Stop! Look! Listen! Read this Bulletin Board for your good.

The thermometer of the church is the prayer meeting. Come out tonight and help us rise.

Suffering is God's tool to cut life into beauty.

Way to heaven—take first turn to the right and go straight ahead.

But three steps to heaven—out of self, into Christ, into glory.

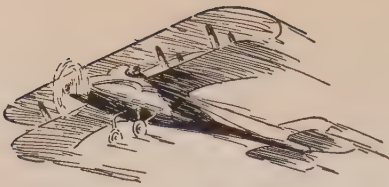
Begin the day with God and God will maintain his kingdom in your heart.

Remember the Week Day to keep it holy.

Some people are born with a silver spoon in their mouth. The others have to stir for themselves.

MUCH IMPROVED

Rev. Arthur P. Keast, pastor of the Methodist Episcopal Church of Corydon, Iowa, writes: "I find much of help in *The Expositor* and do not want to be without it (enclosing subscription price). I think on the whole it has improved much in late months. Your special service department, especially the musical programmes suggested, is particularly helpful and worth the price of subscription. Blessings on you and your work." He asks for more sermons and sermon outlines. We intend to strengthen the Homiletic Department. Watch it improve.



Views From Our Aeroplane By the Sky Pilot

FIRE FROM HEAVEN

Of preaching the Sky Pilot has heard it said, "Patting flint with a feather won't strike fire." We need a lot of ministers who are able to bring down fire from heaven regardless of where it strikes. Said a layman: "We go to hear the preachers hoping to see the blinding glory of the universe flash and gleam and we get a tepid warning against 2½ per cent beer and some gentle advice to be sure to wear our overshoes when the sidewalks are damp."

"Every minister ought to be a new Christ, otherwise he is apt to be a hired man working at a job, and as inspiring as a turnip."

ON TIME

Make a strong point of being on time. No audience likes to wait looking at an empty platform or pulpit after the time the service is announced to commence. Your audience will get later and later unless you are on time. Begin on the minute always.

WHEN THE MINISTER IS PREACHING

Oliver Wendell Holmes was asked what he did in church when the sermon was not interesting; he replied that it was his custom to take the hymnal and read some of the old hymns. We are also indebted to him for another classic reason for attending church. With a poet's insight he said that he had a little flower called "reverence" in his soul which he desired to cultivate. The angel Gabriel is not preaching in any of our pulpits at the present time, but there is no minister in whose message on any Sunday there may not be found food for thought and profitable suggestion for service.

SYMMETRY

It is curious how different symmetry looks from the standpoint of the pulpit and the pew. While the pulpit says, "I would like to close now and I know I ought to, but I cannot see any proper place," the pew can see plenty of places where the sermon could be brought to a close with good effect.

A MUFFLED GOSPEL

A question: Why a muffled gospel—not matter what the occasion or theme? Every preacher is sent forth to proclaim the gospel—not a part of the gospel, but the entire gospel. And he is sent to preach the gospel with no uncertain sound,

to present it in a plain, clear way, so that every man, woman and child in his audience will be able to grasp its meaning and be moved by its power.

CLERICAL FOOLS

The story is told of an Edinburgh professor of theology who was walking through a poorly-paved part of the city discussing with a student what grace can do for a man. But, stumbling badly over an unseen obstacle, the professor said to his youthful disciple, "Jeems, the grace o' God can do muckle for a mon, but it ca na gi'e him common sense." That is something for every minister to remember. A friend of the Sky Pilot knew a foreign-born parson who preached a sermon on the lawfulness of a moderate use of wine—as a funeral discourse! It cost him his pulpit. He knew another, a young minister who married during his summer vacation, who gave formal notice from the desk that the young woman who sat before him in the front pew was "his wife, and not the wife of his congregation." The next week he was looking for another field. The Sky Pilot knows a young minister who took his intended to the church to which he was called, for a Sunday visit, to see the field. She wept through the service. She said she could never live there. The minister's call was recalled. He married her and is raising chickens!

MORE VARIED

The Sky Pilot believes that the minister's work, whether greater or less than formerly, is certainly more varied. He can no longer sit mewed constantly in his study, pondering the relations of sin to the greatest good, or of foreordination to free will. He must be out among his people, with his eye, and often his hand, on every valve and lever of this church machinery.

HOW SUCCEED

How does this minister succeed? It is, under God, by the attraction of the man as a whole. It is his winsome way with the children that take the parents captive. It is his enthusiasm that charms the youth. It is his reverence for the aged, who so often are neglected. It is his skill in finding a work for every one, and steadily but gently holding every one to his work. It is tireless vigilance that allows no human violet, growing in the shade, to feel that his pastor overlooks him.

MALCONTENTS

If you expect to preach with such power as to compel malcontents to receive profit, you know little of human nature. They must first become no longer malcontents.

WATCH THE MAIL BOX

Rev. C. Aaron King, of Orosi, California, writes: "I am an ardent advocate of *The Expositor* and always watch the mail-box like an eagle when the time of its appearance draws near. In all departments I find just the suggestions that set me off."



Fifty Dollars in Gold— Expositor Prize Offer

Open to All Our Subscribers

One of the things we aim at in *The Expositor* is to keep in close touch with all our readers and to have them feel that they are actually helpers to one another and in the conducting of the magazine. What are the questions you ask of a visiting brother minister when you sit down with him in your study and confidentially talk over your work? What are some of your difficulties? your needs? What new methods are you trying or have planned? *The Expositor* strongly desires to keep in close correspondence with its readers and to frequently and freely hear from them.

To encourage this interchange of thoughts, experiences and methods we are planning to make some **GOLD PRIZE CONTEST OFFERS**. We have in mind such topics as these: **How We Raised the Money to Build Our New Church. How to Build Up Country Churches. How to Build Up Village Churches. How to Build Up City Churches. How We Promote Publicity in Our Church. How We Built Up Our Sunday School. How Best Promote Stewardship, or Christian Giving? The Value of Biblical Pageantry**

and Dramatics—Themes, Methods, Experiences. How Get the Most From Volunteer Workers? Building Up Church Enthusiasm—Methods, Experiences, etc. My Best Helps for Pulpit Preparation—Sources, Methods of Use, etc. How I Fill My Church. Recent Books That Have Helped Me Most. How Can the Minister Supplement His Salary Conducting Funerals—Methods I have Found Good or Bad. My Experiences With Church Sociables—Happy, Unhappy. The Community Church—Its Methods and Mission.

Why have we named so many topics? For we do not intend to offer prizes on all of these. It is to set your mind going, brother minister, in the direction of naming topics of your own and growing out of your own problems and interests. Then sit down and send us the topic or topics. From those we receive we will select for some further prize contests. Don't put it off. Send now, while the matter is on your mind. A postal card will do.

But all this is introduction. It is making way for our present and latest prize offer.

NOVEMBER \$50 GOLD PRIZE OFFER

Topic

How Best Interest Young People in the Church and Its Work?



THE OFFER: Five prizes of \$10 each. The five best articles received will be awarded the prizes.

LENGTH OF CONTRIBUTION: Not to exceed five hundred words. Must be carefully typewritten. Keep a copy of your communication for no manuscript can be returned. We reserve the right to print any manuscript on payment of our usual rates.

TIME LIMIT: Communications may be mailed at once, but must be postmarked not later than midnight of November 30th, 1923.

We shall plan to print all the five prize-winning articles, with names of authors, in the January, 1924, number of *The Expositor*.

No writer is to send more than one article. Sign with your name, address, church and denomination.

We know that five hundred words seem to make a short allowance for writing upon so big a theme. But, as we have said, we plan to print all of the winning articles in the January number. Besides, so short an article will surely be packed close with condensed thought, methods, experiences, etc., and this is desirable.

Address Prize Contest Editor

The Expositor

Caxton Building

Cleveland, Ohio

Methods of Church Work

E. A. KING, Editor

November is the month of preparation for the annual financial canvass. We have some methods this month that are of unusual value to the aggressive pastor who wishes to "put over" his greatest campaign. Every one of us should plan for it ahead of time.

Albert McGarrah says "The first step is to make plans. No efficient builder begins a job until he has made complete blue-prints, both in general and in detail; so the efficient church manager. Blue-prints and church plans must be modified as work progresses, but inefficiency, if not disaster, will result unless they are made as a whole." This paragraph is from the little book, "A Modern Church Program," by Albert F. McGarrah, published in paper covers by Fleming H. Revell Company, New York, a stimulating and practical manual of methods.

This editorial is written in old New England where the editor is spending a vacation. He has attended church twice and heard good sermons and good music. The churches have not been filled with people and there has been no evidence of great enthusiasm on the part of the worshipers. No one made any attempt to give us a welcome and invite us to return. We feel that this is a great mistake or lack on the part of the churches, because it does make a lot of difference to those who "drop" in. For a short time we are looking at things from a layman's point of view. We see a lot of good people who make no pretense of going to church and as some of the Sunday Schools are closed for a month or two the children have no place to go for their religious instruction. So far as we can see these people live and work just as if the church did not exist. If we have learned anything by this experience it is that the church as an organization must make itself felt by advertising, by personal invitation, by constant effort to make itself a necessary factor in the people's lives. This means hard work, but it is worth the effort. The church must make itself indispensable by efficient service and persuasive endeavor, or go out of business. Perhaps this is too severe, but from our present point of view we feel quite sure the church universal is facing a crisis throughout the world. It can be met by men who see clearly and have great faith, who work intelligently and effectively to reach all the people with a working Gospel large enough to fit into people's lives. As we soon face another year, let us plan our work with the positive purpose of reaching more of the unchurched and the non-Christian people.

It may not be out of place to refer to some books being read by the editor looking forward to a series of sermons on "The Life and Teachings of Jesus" for the season of 1924. These are Papini's "Life of Christ," Harcourt, Brace & Co., N. Y.; "Jesus of Nazareth," by George A. Barton, The Macmillan Co., N. Y.; "The Aquaruan Gospel

of Jesus the Christ," by Levi Dowling, E. S. Dowling, Los Angeles, Calif.; "The Psychic Health of Jesus," by Walter E. Bundy, The Macmillan Co., N. Y.; "Christianity and Progress," by Harry Emerson Fosdick, Association Press, N. Y. Papini's book is a delight and an inspiration. It is poetry and should be read in that spirit rather than literally. There is much of it that can be quoted in sermons. It is vivid and emotional. It would make stimulating ground-work for a series of sermons or the basis for a series of Bible Class studies.

We wish to make this department the best possible and with your help we can. Send us copies of your church calendars, parish papers, samples of all your financial letters, budgets, etc. Tells us how you raise your money. Why not put our name on your mailing list? Send everything to Rev. Elisha A. King, 1618 Drexel avenue, Miami Beach, Florida.

A NEAR PERFECT FINANCIAL CANVASS

It is a question whether any church ever put on a perfect financial canvass, but several large churches have conducted nearly perfect ones. The following is the experience of a small church of fifty members in a community with no other church. The community has a large tourist population during the winter season. The business is chiefly real estate and the entertaining of large numbers of tourists.

The board of trustees and deacons are all engaged in the promotion of the new city, and the minister had to be the director of the campaign. The officers of this church had no previous training because the church is new, without history or tradition.

The trustees studied the financial needs of the church and prepared a tentative budget amounting to \$7,500. This budget was presented to the church membership at the annual meeting, discussed and adopted. It is important that the church understand its own budget and vote on its adoption. The previous year several changes were made by the members and some additional items added. Such action makes the church members feel a personal interest in the financial management.

The carrying out of the plans for raising the money fell to the minister and the chairman of the board of trustees. The minister was given free rein to do the work and to spend what money was necessary. How did this small church create a constituency and interest the people to give? Here are the methods used with a few samples of the literature.

1. A list of names of responsible people was secured. In the average church the list of members constitutes the basis of such a constituency with well-wishers and interested citizens, who

can be canvassed. In a new community it is not necessary to limit the list.

The names were secured from a list compiled by a bank which contained the names of taxpayers, electric light and water users, and from another list compiled by the Chamber of Commerce. In all there were about five hundred names from which three hundred were selected. Another source from which names were taken was absentee real estate owners. Persons often own property in cities where they do not live, but they are usually interested in anything that makes for the good of the community because it increases the value of their property. Such people should be canvassed.

2. The next move was to establish a spirit of good will and arouse personal interest in the church. Has the church done anything to warrant adequate financial support? Why should anyone outside of the membership give money to promote a Christian Church? Before attempting a canvass for money the people to be canvassed must be impressed with the importance of the undertaking. So a letter and a folder were prepared and mailed to all who had manifested any interest in the church during the previous year.

The folder was attractively printed and a list of "Outstanding Accomplishments" was presented. The folder was called "An Incomparable Investment Guaranteed." In a manufacturing community some other title might have been better. It is important to get the right terminology. Investments and dividends proved of interest in this case.

The heading of the letter was "The Time for Dividends is Here." The minister made this a personal letter of thanks and appreciation. We quote two paragraphs:

"Enclosed find check for \$1,000." How I wish I could remove those quotation marks and sign up a real check! The interest I can pay, however, is not in gold or silver, but in work faithfully done and service heartily rendered.

You have invested money in this enterprise one way or another, and you are, therefore, entitled to a dividend. Enclosed please find a tabloid report of what your money has helped to do. I know of no similar investment that has yielded so much. Do you?

3. The campaign began with the issuing of a series of follow-up letters. Envelopes of various sizes were obtained. Return envelopes were printed. *Expositor* cuts were secured and a supply of two-cent stamps purchased. Never use one-cent stamps in a financial canvass.

The minister sent out a rather unique illustrated letter. Instead of the usual letter-head he used that popular "cut" designed by E. C. Kanpp representing a castle wall bearing the words "It Can't Be Done." Before the door in the wall, on which the letter "T" is painted, stand a man, woman and child holding a long beam on which is painted, "Enthusiasm." They have swung the beam together and have knocked out the "T," making the motto read "It Can Be Done." This is an *Expositor* illustration.

At the bottom of this letter was the picture of a hilarious man at the top of a ladder shouting, "Help us go over the top." We quote a few sentences from the letter:

Take a good square look at the above illustration and see how we have been able to knock the "T" out of "Can't" by the use of well organized enthusiasm.

One year has passed since the present pastorate began. With the help of many people we have been able to accomplish much. The enterprise has been pronounced a success by those who have watched its progress.

We are coming now to the time of the second annual community financial canvass and I am taking this opportunity to make a personal request that you begin to think over what you are going to give for the support of the work for 1923. This is not a request for money now. That will come later.

May I remind you of one very important fact? The church has been open continuously during the year. The church has ministered to everybody without discrimination of any kind. The Sunday School has been graded and ministers to all the children of the city who will come. I have tried to make the church one for all the people of the community. Expecting you to support this important enterprise with an increasing generosity, I am,

Yours truly,

4. The trustees also prepared a letter signed by the five officials. Here is a sentence or two from this letter:

Have you ever thought what makes a beautiful and permanently prosperous city? It is partly the location, partly the climate, but you also know that a city is made up of people, of beautiful and happy homes with children and friends where health and joy reign supreme. Modern civilization has placed the Church next to the Home itself as a formative force in city building. Most of us recognize this to be true whether we go to church or not.

One winter resident from Chicago has promised \$1,000 on condition that the full budget is actually raised. He has been watching the church this past year and he declares that the work done deserves a larger and more generous support so he has suited his action to his words. We are counting on *you* to help us get this man's check.

We enclose a pledge blank and an addressed envelope for your use. If you will fill out the pledge and mail it you will greatly aid the committee on whom the responsibility for this canvass rests. We are busy men and will appreciate your co-operation in this way. The future of the church depends upon your generous response.

The church made the First National Bank its treasurer. The cashier actually does the work of the treasurer and makes detailed monthly reports to the Board on blanks provided by the trustees.

5. Two years ago this church was on a Home Mission basis and the minister was for three months a Home Missionary. When the first budget was arranged a hundred dollars was included for benevolences, but as the general budget was increased the second year, so was the benevolences apportionment. The amount devoted for missions was \$400 and the new system of missionary education introduced into the Sunday School and among the women added to this nearly \$200 more.

In order to bring the people to a deeper realization of their obligation to the Christian Church another folder was prepared. On the outside were the words, "It is time to vote" and "How shall I vote?" Another cut from *The Expositor* was used here. It was of a thinking man sur-

A box of cigars—\$2.00 will lay two bricks of the College Chapel in the heart of Rome.
 A pair of shoes—\$5.00 will provide treatment for 200 cases of malaria in India.
 Material for a dress—\$10.00 will furnish a hospital bed in Bidar, India, for a year.
 A suit of clothes—\$25.00 will help a young boy in South America to a year of Christian education and save him from skepticism.
 A vacation trip—\$50.00 will buy a good stereopticon with which the story of Christ can be made real to ignorant yet hungry souls in many lands.
 A diamond ring—\$100.00 will build a chapel in which the gospel can be preached for years in one of several fields.
 A Victrola—\$250.00 will build a good church whence the sweetest of music will rise to the throne of God.
 A Piano—\$300.00 will keep two ordained preachers in several fields for 365 days.
 A Ford car—\$400.00 will, if spent plus freight, enable a Missionary to do two men's work.
 A motor boat—\$1,000.00 will build a memorial church in one of many fields.
 A moderate automobile—\$2,000.00 will put a Missionary family in the field and support them through their year of language study.
 A pearl necklace—\$3,000.00 will buy the land, put up buildings and finance for a year a circuit center in India, whence fifty or sixty villages can be reached by a native pastor.
 Having duly considered this array of Missionary facts determine the item you will support.

EDUCATING GIVERS TO INCREASE THEIR GIFTS

The Ocean Avenue Congregational Church, Brooklyn, N. Y., undertook last year to secure larger gifts. The subscribers to the current expenses were grouped. For example, 6 people gave 5 cents per week; 28 gave 10 cents per week; 10 gave 15 cents; 91 gave 25 cents; 53 gave \$1.00; 11 gave \$2.00; 1 gave \$4.00; and 1 gave \$6.00, etc.

They printed this list on one side of a sheet, and on the other a list of givers to the debt of the church (mortgage and interest), divided like the other. At the bottom this question was printed, "Why Not Advance at Least One Group?" This printed slip was enclosed with the letter sent out by the "Steering Committee of the Every-Member Canvass."

Another way is to make a careful tabulation of the amounts subscribed per week, (without the mention of names), call a church meeting and read the report. State that the church needs—say 125 subscribers each giving 25 cents per week or 30 more than last year! 25 people are needed to raise their gifts from 10 cents to 15 cents, etc.

DIGNIFYING THE FINANCIAL SERMON

Every pastor has to face the financial problem of his church. Some do it successfully, others make a hard task of it and some half fail in presenting the claims of the Christian Church for generous support. There is one point emphasized by A. S. Gregg, who has had a wide experience in raising money. Mr. Gregg says emphatically, "Results produced by the preaching of Christian truth are the strongest proof that can be offered in attestation to the divinely super-

natural origin and nature of Christianity. By their fruits ye shall know them is an eternal principle."

Mr. Gregg insists that Ruskin was right when he said, "We want down-right facts at present more than anything else" and he believes that facts are all powerful. He says of the financial sermon:

When the disciples of John asked, "Art thou he that should come? or look we for another?" Jesus replied: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor is the gospel preached." A sermon filled with concrete and world-wide instances of Christian achievement will grip the minds of men of affairs and carry conviction that will help to open purses which have been closed against sentimental appeals for years. A mere exhortation to give blindly is often irritating. Reasons are demanded. Sermons enforcing financial righteousness and giving reasons must be preached quite often.

Never ask for a special collection after a sermon on finances. It is far better to dignify the subject by making it a regular pulpit theme. Preach the sermon in the usual way, as the husbandman sows his grain, depending upon the powers of conscience, truth, reason, and the Holy Spirit to cause it to grow and bring forth a bountiful harvest in due season. Listeners gradually will come to take an entirely different and better view of Church finances and Christian benevolence in general.

The preacher should never apologize for bringing this topic into the pulpit. Straightforward, manly frankness commands respect and carries conviction, whereas timidity and a man-fearing spirit, which finds expression in perpetual explanations and apologies, rightly incurs contempt. An apology degrades the subject and the cause of Christ, and places the preacher in the unenviable attitude of a suppliant, and gives the impression that the Church is a helpless dependent upon the charity of benevolent people. A New York preacher raised a large sum at a Sunday service with seemingly little effort. When asked for the secret of his success, he replied:

"Why, I began on that collection twenty years ago."

He meant that he had so carefully indoctrinated his congregation in financial righteousness that the people were liberal givers.

HAVE A "DOLLAR DAY"

Here is an idea for any and every church that needs to raise a sum of money quickly. The following letter was sent out by the Methodist Church of Shreveport, La.:

Dear Member:

This is addressed to you as one of the *nine hundred* members of your Church. Your Finance Committee needs *nine hundred dollars* in order to meet obligations that must be taken care of *now*.

We have not been able to secure pledges sufficient to cover our budget. *One dollar* from every member will enable us to pay up. Next Sunday, August 5th has been designated *dollar day* and every member is asked for a *special* contribution of that amount which is not to apply on any previous pledge. We do not place a limit for there may be those who wish to contribute more.

There is enclosed an envelope properly addressed. Please place your *dollar* in it *now* and drop it in the mail or else bring it to church Sunday.

Finance Committee,
 Noel Memorial Church.

A POST CARD INVITATION

Here is something to use to invite men to church. Secure this cut (Expositor Company, Caxton Building, Cleveland, Ohio, 85c. and print it on as many post cards as you can use and send them to as many men as you know who do not come to church.



We want to know you better

THE church has a definite service to perform. Its purpose is to help humanity. It wants your help in its efforts to help others. We want to know you better. Won't you come to church next Sunday, shake hands, and say you are ready to help in the greatest work on earth today---the work of bringing the world to Christ?

AN INCENTIVE TO GIVING

One church we know of used the fact that the Government provides for deduction in income tax on account of benevolences. The First Congregational Church of San Jose, California printed this paragraph on their calendar during the financial canvass:

Income Tax Reports are now due. Have you filed yours? "Uncle Sam" allows a deduction of 15 per cent for Benevolences. Did your gifts measure up to that standard? If you believe in your church and in its program, deepen your satisfaction in her accomplishments by the generous way in which you furnish financial support. Our budget is still undersubscribed. Begin now to make those deductions on your tax report for next year. Don't give your "Uncle Sam" money that he says belongs to God.

PRINT THESE ON POST CARDS

People are not all alike. What moves one to action does not affect another. The following poem will appeal to many religious hearts. Print it on a post card and send it out just at the psychological moment:

His Gift and Mine

"Over against the treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who left for me His throne of gold,

Who found a manger for His bed,
Who had not where to lay His head.
He sees the gold I clasp so tight,
And I am a debtor in His sight."

The business man and the investor will listen to anything Roger Babson says. Use the following paragraph for men and women of that type:

Roger W. Babson Says

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere—from the halls of Congress to the factories, mines and forests. It is one thing to talk about plans and policies, but a plan and policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble today is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world, but unless the eggs have the germ of life in them, all our efforts are of no avail."

A NEW SERIES OF DISCUSSION COURSES

Rev. Frank M. Sheldon, of Boston, is doing a fine service for churches in preparing courses in Christian fellowship for the use of classes and groups. The first one published is "Making Christianity Christian," Pilgrim Press, Boston, 20 cents. The purpose "to help rescue essential Christianity from the encumbrances which have gathered about it during its history and thus free it to do its exceedingly significant work in the world." There are thirteen lessons so prepared as to make the use of the Bible necessary.

FOR THE CHRISTIAN FELLOWSHIP

The Pilgrim Press, Boston, Mass., is bringing out a new book by Dean Charles R. Brown, \$1.60. This book is an appreciative study by nine leading denominations, Baptists, Congregational, Disciples, Episcopal, Lutheran, Methodist, Presbyterian, Roman Catholic and Unitarian. Dean Brown says in the beginning of his book that there are divisions among these Christians, but it is mostly on the surface. In reality the agreements are more numerous and each division among Christians among denominations that have "any sort of right to be" has stood for some special and distinctive contribution to the larger faith. This book is bound to be one of the best volumes Dean Brown ever wrote.

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INDUCEMENTS TOWARD RAISING THE WHOLE BUDGET

The pastor will not have thrust upon him additional burdens.

The Church will not have to borrow money and pay out interest and incur additional expense.

The business men with whom it deals will be paid regularly and not asked to wait month after month for their money.

There will be no additional debts because of deficits.

The integrity of the church will be preserved.

Do your share, remembering "Thou God Seest Me."

THE GREAT FINANCIAL QUESTION

One of the largest churches in Cleveland printed this poem in its church paper during the time of the canvass:

Was That Somebody You?

Somebody signed a pledge,
Testing his purse to utmost edge,
Somebody paid it throughout the year,
Brightening the world with Christian cheer,
Was that somebody you? Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win.
Somebody kept his promise to pay,
Writing each check on schedule day.
Was that somebody you? Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap,
Somebody's soul grew shriveled and small,
Failing, he grieved the Lord of all.
Was that somebody you? Was that somebody you?

MEMORIZING SCRIPTURE

The pastor of the Presbyterian Church in Oxford, Kansas, has introduced Scripture memorizing into his Sunday evening service. Once a month two captains choose sides from all who are present at the service, and Scripture verses are recited back and forth from ten to twelve minutes. All stand until they miss.

A NEW MOVEMENT

Rev. Howard H. Russell, founder of the Anti-Saloon League, has started another movement that may become as famous as the League. It is called the American Bond. It proposes a campaign for a deeper and more genuine Americanism. The first activities were at Norwich, Conn. Associated with him are Rev. Louis Albert Banks, Rev. Robert P. Carson, Rev. Henry M. Faulstich and Rev. George E. Burlingame. We can be sure that the Americanism these men preach will be Christian. All such movements should be heartily supported.

READ THIS BOOK AND REVIEW IT

There is one book we wish to mention with special emphasis and that is "This Freedom," by A. S. M. Hutchinson, Little, Brown & Co., Boston, \$2.00.



50c

Bargain Assortment

50c

Forty (40) assorted cards and folders, including envelopes, for Fifty Cents. Three (3) lots for \$1.00. Postpaid.

WOOLVERTON PRINTING COMPANY

CEDAR FALLS

IOWA

It is the story of a home that was not a home. The woman who was wife and mother insisted on living her own life and engaged in business independently as her husband did. Nurses and tutors cared for the children. The natural result was a home without domesticity and the children grew up without love or moral training to be utterly ruined. It is a sad story, but one that needs to be read. Do all you can to circulate it, review it and preach about it. There is great need today to reveal to some people the inevitable end there is to this modern excess of freedom. The home is the hearthstone of the nation still, and home is essentially where mother is. The book has other wholesome lessons, but its greatest value is in the interest of the home.

A SUCCESSFUL MEN'S CLUB

Years ago a Men's Club was organized in the Second Congregational Church of Attleboro, Mass.

The Club's "Year Book" for 1922-1923 contains a year's program of monthly meetings at the members' homes, but it still adheres to its original purpose of helping the Sunday evening service. The purpose of this Club is given as follows:

"The men of the Church maintain this Brotherhood to serve their Church, to add to their social life and to discover interests outside of themselves."

The significant phrase in this declaration is this: "To discover interests outside of themselves." How many Men's Clubs need this ideal and purpose! There should be a deliberate purpose to widen the vision of the men in our churches.

A WINTER EVENING COLLEGE

A Winter Evening College is carried on in Ridgewood, N. J., by the Rev. Thomas H. Sprague, D.D., pastor of the Emmanuel Baptist Church of that city. He has outlined a course of six Thursday evenings in Bible Study, The Kingdom Task, Problems of Leadership, The Church School, Choices and Life. Each of these six sessions is preceded by a church supper in the Church House. The printed announcement contains the following introduction:

Differing in some respects from the character of our Supper Gatherings held during the last two years, we

Finding Friends for Christ

A Training Course in Personal Evangelism which has been used effectively in Mid-week services, Institutes, and young peoples' societies. The six lessons answer a real need, giving preparation for Special meetings and Win-My-Chum efforts. The Course has Scriptural background and is arranged to promote discussion. There is a blank page for notes opposite each lesson. Surely every Church needs a training class for personal workers. Single copy 25 cents, ten or more 10 cents each.

GRANVILLE M. CALHOUN

WATERTOWN

SOUTH DAKOTA

place before our members and friends an opportunity for coming to the Church on six successive Thursday evenings, having supper together and then after a ten-minute devotional period, going apart in four different groups for the study under efficient leadership of subjects having a direct bearing upon the development of the Christian life and a greater competency in the doing of our Christian tasks.

We hope as many as possible will identify themselves with one or another of the groups and co-operate enthusiastically in making the entire course a splendid success. Please fill in the blank indicating the class with which you will become identified.

To show the method of handling these courses we select the first section which is Bible Study.

To study the Word is one of the most vital contributions leading to the successful Christian life. For many it may not be very clear just how to study it in order to get the most from it and to receive the help we need for our spiritual sustenance. This course by Miss Thomson should be eagerly welcomed. By means of selected passages Miss Thomson will point out some helpful methods for study.

1. Two studies in Observation and General Method. John 1.
2. Two studies in Typical Psalms. Psalms 32 and 51. Psalms 2 and 110.
3. Two studies in the Life and Letters of the Apostle Paul. Philippians 1-4.

The fourth section of this course of study is "Choices and Life" for young people and as this is so important we reproduce the outline of the course here. The leaders were a Y.W.C.A. and a Y.M.C.A. secretary and the subjects were as follows:

- I. The Choice of Ideals.
Their influence on our lives. Are High Schools ideals high? How are the best ideals to be maintained?
- II.^a The Choice of Friends.
What is friendship? Qualities of a true friend. Influence of our friends upon us. High School Fraternities.
- III. The Choice of a Home.
Courtship days. Marrying into another religion. Perils to home life. Ideals for our homes.
- IV. The Choice of Life Work.
Motives in selecting life work. Place of natural tendencies, capacities, etc. Opportunities for service today.
- V.^b The Choice of Religion.
Influence of home and environment. The great religions of the world. How are we to judge them? The Christian religion and its appeal. Is Christianity making good?
- VI. The Choice of Christ.
The contribution of Jesus to the world. His message. What does acceptance of Christ involve? His place in life today.

Note—These studies will close in ample time each evening to allow the young people to go to their homes for their regular school work.

HOW ONE MINISTER USES THE EXPOSITOR

The Rev. George L. Lorimer, of Park Rapids, Minn., considers this magazine as a real pastor's helper. He says that there are many items in the magazine that can be used as Bulletins in the church vestibule and as church items in the newspapers.

We should like to emphasize this method of using the material in *The Expositor*. Everything here is for the use of our readers. Where convenient, give credit to the source from which you take the item, but use it anyway.

A QUIVER FULL OF ARROWS

Let us tell you of some useful prints from the Congregational Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City.

"The Fellowship of Prayer," for use during the Lenten Season, 2 cents per copy.

"A Book of Prayers," by Rev. L. L. Taylor. For individual use, family worship or public services. 32 pp., 5 cents per copy.

"A Textbook for the Pastor's Training Class," by Dr. R. E. Brown and Dr. Wm. Horace Day. An outline of six lessons preparing for church membership, 3 cents per copy.

"Why Join the Church," by Dr. Chas. E. Jefferson. A clear presentation of why every man needs the church. 1 cent per copy.

"How to Pray," by Dr. Jefferson. Simple suggestions for personal religion. 6 pp., 1 cent per copy.

"Building Up the Church," by Dr. Jefferson. The place of the church in modern life. 6 pp., 1 cent per copy.

"How to Become a Christian," by Dr. Jefferson. Putting first things first in the spiritual life. 1 cent per copy.

"Come to Church." Roosevelt's nine reasons for going to church, and a personal invitation. Two colors. 1 cent per copy.

A CHURCH COUNCIL

Soon after Rev. Mr. Welsh came to the pastorate of the First Congregational Church of Elgin, Ill., he established a church council, consisting of presidents of church societies, chairmen of committees, officers and teachers in the Sunday School, deacons and trustees. The first night, thirty people ate supper together; then the pastor told the need of just such a gathering to discuss church problems. In families there are certain matters for each to know about and help decide, but which are not given out to the public; so in the church family it was well for the representatives to consider how things were being done financially, what changes were being considered in the way of improvements or repairs, what was needed to better the Sunday School, and what could be done to expand the general welfare of the church home.

He called for brief reports of the work carried on in each department of the church body.

The first Monday of each month thereafter the council met either in the church parlors or around a table in the cafeteria of the Y.M.C.A.

"Questions pertaining to church finances and suggestions for meeting deficits in various treasuries, needed repairs, plans for a better Sunday School, ways of interesting pupils in home work, ways of increasing attendance at opening exercises, have been discussed with a freedom possible, since no minutes are kept, and the proceedings are never given out to the general public.

HOW FARMERS CAN HELP

The Baptist farmers of Georgia have been asked to set aside special plots of ground for planting seeds for the Kingdom of God. In many cases they have done so. We suggest that in planning the missionary budgets for 1924 in rural communities a place be made on the pledge blanks for such co-operation.

GET INTO THE NEWSPAPERS

We were pleased to have a copy of the *Howard County Herald*, Nebraska, with interesting write-ups of churches. Every minister should seek to get his church into the newspapers as much as possible. In some cases it is wise to magnify the pastor.

It is possible in some communities to obtain the free use of advertising space of some friendly business concern. It does not mean a very great sacrifice for a merchant who runs an "ad" every day to give his space to the church one or two Saturdays during the year. In our own town recently one concern gave us a space that actually cost \$35. It did the cause a great deal of good.

In one of the large Sunday "ads of a great department store in Miami, Florida, is the following paragraph:

"Miami advertises her Churches as one of the attractions for tourists. There is a church of your faith in Miami—attend at least one service today—you will hear an interesting sermon, be comfortable and lend aid to the city's greatest asset."

The *Miami Post* has an editorial setting forth "Its Job" containing this paragraph:

"Miami is a town with good churches in it. As 75 per cent of the successful men of the country are members of churches, and as their membership represents a large portion of the men who are leaders in Miami, *The Post* considers it part of its job to give the churches a boost wherever it can."

A letter from the editor, to ministers, asks for church news and we believe that every newspaper of like character is equally anxious to help the churches by giving them publicity. The bulk of the responsibility for church publicity rests upon the minister or upon some one appointed by him.

Some ministers are not trained newspaper writers and find it irksome to take the time to prepare copy for the press. It would be entirely worth while to take a few lessons in writing for the

press just to get a larger grip upon the public. Acquaintance with newspaper reporters, however, may be cultivated and the effort is worth all the trouble involved. Let the clergyman and reporters cultivate each others' friendship. It will do them both a lot of good.

IMPROVE YOUR ENGLISH

It goes without saying, almost, that every minister, every public speaker needs to improve his language. There is a tendency to drop down to the language of the street, thinking that is one way to reach the people. There is too much slovenly English used today by everybody. We still believe that the pulpit should be the place where pure and proper language should be spoken. Simplicity should be maintained, of course, for the great preachers are those who make the most difficult subjects plain to the people, but this does not mean a slump to slang.

We have just read two books that are fine examples of beautiful English. One is "Youth," by Joseph Conrad. This book is of sea tales, contains three stories and the descriptive use of English is remarkable. A study of Conrad's use of language would improve many preacher's speech. Doubleday Page & Co., Garden City, N. Y., are the publishers.

The other books is a translation, but both the author and translator are literary men of high order. We refer to "The Crime of Sylvestre Bonnard," by Anatole France, translated by Lafcadio Hearn, published by Boni and Liveright, N. Y. The story is a beautiful narrative of an old man, a lover of books and a member of the Institute. We are not concerned here with the story, our chief interest is in the language. The reading of such books with an eye to the author's method of using words would do any writer or public speaker a world of good.

SUNDAY MORNING SERMONS ON JESUS

Rev. J. B. McMinn, D.D., Carbondale, Ill.

"Jesus the Light of the World."

"Jesus the Bread of Life."

"Jesus the True Vine."

"Jesus the Good Shepherd."

"Jesus the Lamb of God."

"Jesus the Lion of the Tribe of Judah."

CHURCHES AND SIGN BOARDS

We have been making an extensive trip about old New England and every where there has been a chance we have examined the church buildings. Every church building we have seen looks good. There is a sort of dignity about these churches that is reassuring. The people take care of them and keep them in first-class condition.

We always looked for sign boards and bulletins. The only churches outside of the large cities that made any pretense of making their bulletins preach were the Unitarian churches with their "Wayside Pulpits." These sheets of white paper printed with large type are furnished by a central bureau in Boston and exhibited in a frame prepared for the purpose.

Some do not have bulletin boards or any names on them. The only way of finding out what they are is by asking questions of the neighbors. But we did notice an increasing use of electric signs on the churches. Some of the signs read, "Welcome," "Come In," or consisted of the name of the church. One had an illuminated cross over the front door. This use of electric signs is encouraging and shows a wholesome life.

In many cities and towns there are too many different kinds of churches. In one small town we noted a Congregational Church, a Unitarian Church and on the same street a little further on, a Methodist church, and one or two others. There is no need for these divisions. The people of the town are united in every other way, but in religion they are hopelessly divided. Some of the churches employ students as preachers at reduced rates.

In one town two church buildings stand almost side by side. It would be a great advantage if these two would unite, use one church (the better one) for worship and Christian instruction and the other for social purposes. A Community Church would be just what these people need.

The result of our visitation leads us to re-emphasize the need for bulletin boards. Let the churches tell the public what they are doing and what they propose to do. Let the "outside" understand that the church is alive and eager to minister to other than its own inner circle of members. Make the bulletin board tell the story and attract attention.

Some of the churches were locked up tight and solid. In one rural community where everything was beautiful, quiet, and worshipful, we felt inclined to enter the beautiful church building, but every door was locked. There was no way of getting the key without a search of the neighborhood. We think this is a mistake. Why not keep the churches open for the people to enter during the week? Why keep a \$60,000 temple locked away from the worshippers six days a week? We hope some day to be able to enter any church at any time for rest, meditation and prayer during the week.

THE UPLIFTED ALONE CAN UPLIFT

Use This for a Tract

The touch of Christ is uplifting because it is the touch of Uplifted Life. Only the Uplifted can uplift. That which is lower than we are cannot raise us higher than we are. We need a higher life than our own to raise us higher than it. To be updrawn we must be held by the Higher Hand.

What can restore to "the ruins of classic temples," their ancient grandeur, when they were "the retreats of genius?" Only a power that is greater than they are.

Unregenerate man is a moral ruin. Sin has cast him down; he has cast himself down. He has wrecked the temple of his soul, from which its original glory has departed.

What can rear again the fallen shrine, and bring back to it its lost splendor? Only a power that is higher, greater than itself; not a self-renewing power; not a self-evolving power, for the natural

cannot exceed itself and produce what is not inherent in itself—the spiritual; but only the applied power of God.

The uplifting touch is the prerogative of Uplifted Life.

Christ is uplifting men today because on the cross he himself was uplifted for them; and he will continue to uplift them until his last touch glorifies them, because he is the All Glorious Uplifted.

While finding a compulsory refuge from his foes in the castle of Wartburg, Luther became utterly dejected through enforced inaction. Hearing of his depression, his wife asked Lucas Cranach, their friend, to paint a picture of their little daughter, Magdalena, which was sent to Wartburg. Luther hung it up where he could see it from his chair, and as the sweet little face looked down upon him, it stilled the inner storm, and raised his spirits to a high degree of courage. It was as though he had a glimpse of Christ in the face of his beloved child. Uplifted innocence uplifted him; and only the uplifted can uplift.

It is the uplifting touch of Uplifted Life that we need to make us here and now and forever an uplifted people.—*Selected.*

RECOGNIZE THE HELPFULNESS OF THE YOUNG

The Baptist says, "Boys and girls serving the church is one of the aims of the Unitarian Church of Quincy, Mass. At the close of the year the boy or girl who has best served the church will be presented with a silver cup provided by a layman in the church."

A NEW KIND OF SERVICE

This is an age of noise. There is such a slam bang, smash, going on all the time that people cannot, or often do not, "hear themselves think." Life is also so active and rushing that many people come to live externally. There is little inner life, no deep development of the soul. In the face of this condition it is refreshing to discover a form of church service that is quiet and restful. It is called "Silence and Song." The outline printed below comes from Dover, Delaware, through the *C. E. World*.

The italicized words were hung without comment on large placards before the eyes of all. The songs rose unannounced and, as it were, spontaneously.

Opening hymn: "Abide with me." (All sing.)

God

"Nearer, my God to Thee" (quietly sung, after a chord from the organ).

The Lord's Prayer.

"I need Thee every hour." (pause).

Eternity

"O the clanging bells of time" (solo).

Stop and Think

Handel's Largo on the piano, organ or violin.

The World

"Come, ye disconsolate" (duet).

Night

"The whole world was lost in the darkness of sin" (choir).

A star

"Holy Night" (quartette of ladies' voices).

Bethlehem
 "O little town of Bethlehem" (the same).
Shepherds
 "Hark, the herald angels sing" (the same).
Jesus
 "Joy to the world!" (all rise and sing)
Silent Prayer
 "My faith looks up to Thee" (without instrument).
Wonderful
 "O how marvellous" (choir).
Counsellor
 "What a friend we have in Jesus" (all).
Mighty God
 "We praise Thee, O God!" (congregation).
Everlasting Father
 "Why should I feel discouraged?" (solo and chorus).
Prince of Peace
 "All hail the power of Jesus' name." (all rise and sing).
Benediction.

The thirteen words mentioned above, "Eternity," etc., were suggestive and started trains of quiet thought.

SOUND ADVICE TO CHURCH MEMBERS ON PLEDGING

One of the best letters to church members about pledging to the annual budget comes from Gethsemane Lutheran Church:

On the day of the Canvass every member will be asked to make or renew his financial pledge toward his church and benevolence. *Pledging to the Lord's work is not easy to some people.* They can contract a legal debt, or make a promise to a friend, but when it comes to their church they hesitate. Certainly there must be a reason for this. Some may not want to contribute regularly. They say they will give as they can. Some are probably ashamed to see in figures the small amount they intend to contribute. So reasons might be enumerated, but undoubtedly the real reason is, that while they enjoy the benefits of the church, they do not want to share with their brethren the feeling of responsibility for its work.

A church pledge is a pledge of honor. It is not a legal document. No person is ever arrested or even exposed for failure to keep such a pledge. If circumstances should change, and payment become impossible, all that is necessary is to communicate with the officers of the church, and arrangements can be made satisfactory to both parties. *Of course a pledge is taken in good faith and expected to be kept.* But our Father never expects the unreasonable, nor does his church. The greatest element entering into our pledge is that we signify our desire to share in the responsibility of prayer and support of our church.

Should we pledge to benevolences in a manner similar to that of our local church? Certainly. The benevolent operations of the church are just as important as the work of our local church. Each congregation is apportioned a definite amount as a minimum for these objects. The only limit to benevolent contributions of a congregation is its ability to give. The missionaries, orphans, aged and all other objects can use most profitably all the financial aid they can get. Churches are under moral obligations to pay the minimum apportionment. If they should fail, what would become of our missionaries and orphans?

Every time a church fails to pay at least the minimum apportioned it means that money must be borrowed to make up this deficit, unless some generous-hearted persons come to the rescue. Since the benevolence is a moral obligation upon the church, the individual member should pledge a definite amount as a

minimum contribution. This is the only way the church can know just where it stands and whether its obligations can be met.

How much we should pledge is a matter of conscience. God's chosen people gave one-tenth. There are a great many of our church members following this example. One-tenth is not too much for anyone to give. It has all been given us of the Father. Why not enjoy the privilege of passing on His blessings? The largest return that can be had from money expended is from an investment in that which makes character. What we give to current expense is largely for our own benefit and enjoyment. What we give to benevolence is for the Lord and the unfortunate for whom He died.

EVERYBODY INVITED

Have you a regular church home and do you worship God each Sabbath? If not, "Come with us and we will do thee good for the Lord hath spoken good concerning Israel." Jesus had a habit of regular worship. Luke 4:16. Did He need it more than you do? Won't you read Heb. 10:25? Why should Christian people hesitate or fear to talk for Christ and his church? Opposers are free to talk irreligion and unbelief. Bolsheviks and cult propagandists are active. Why not we to whom are committed the oracles of God?

There is no excuse for irreligion. Every human soul is under imperative obligation to worship and serve God. To consider great things small is an evidence of material engrossment, intellectual imbecility, spiritual vacuity and moral irresponsibility. Every one is his brother's keeper. What is your influence and example? For moral and spiritual uplift of others, or for forgetfulness of God and irreligion in home and community? God will judge.

YOU SHOULD READ THIS

"Can the Fundamentalists Win?" in *The Forum* (354 Fourth avenue, N. Y., 35 cents), for July, 1923. The first article "The Fundamentals" is by William Jennings Bryan, and the second "Religion or Dogma?" by Newell Dwight Hillis. In the same number is an appreciation of Papini's "The Life of Christ," by Maurice Francis Egan.

FOR YOUR ARMISTICE DAY SERVICE

Chaplain A. A. Kidder, of Tipton, Calif., has issued a "Peace Service," printed for use in churches with the new peace hymn (words and music). The folder contains an "Order of Service," consisting of a responsive service of Scripture passages on peace with suggestions for other parts of the service. Price, 25 copies \$1.00, 100 copies \$3.00. Sample copy, 5 cents.

IT IS A WONDER

Rev. Clark S. Defendorf, of Perham, Minn., writes: "This is just a line to tell you I have used *The Expositor* intensively in my church work since January. It is a wonder. Your publication makes one feel that there is a great helping hand, a brotherly hand that is interested in God's kingdom. Thanking you for your time and hoping you will understand the depth of my appreciation for *The Expositor*, I remain," etc.



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

PRAYERS SHOULD NOT BE LEAN

That was a most suggestive criticism once made of a probationer: "His sermons were meaty enough; but his prayers were lean." Another keen observer of what goes on in the pulpit once remarked: "How strange it is that so many ministers have so much thought in their sermons and so little in their prayers." An old lady in a New Jersey town, giving her opinion of a seminary friend of mine, after he had preached as a candidate in her pulpit, said: "That young man won't do. Listen to his prayers; sure, he's only practicing on us." A seminary professor often said to his students: "Half the prayers of the pulpit are without pith or purpose."

A pulpit prayer should have a definite aim, should be compact, and right to the point. The man who has placed upon him the great responsibility of voicing, at the throne of grace, the holy desires; should on every occasion make a careful selection of the most important and appropriate things to be asked for; should feel them keenly in his own heart as a personal burden, and should present them to the Almighty in the simplest, most earnest and most direct manner possible. Be sure to have desires. A prayer without points is worse than a discourse without ideas.

A THANKSGIVING PRAYER

Almighty God, we thank thee for the spirit of praise. We thank thee if we can discern the signs of thy providence upon the common road. We thank thee if we have not forgotten the miracle of yesterday and its sacred lesson for today. But if our gratitude is scanty because our remembrance is faint, let thy Holy Spirit quicken our memories that we may recover the lost revelation, and may come into thy presence in the multitude of thy mercies.

We thank thee for thy Church. We adore thee for her communion in Christ Jesus. We bless thee for the Blood of the Vine in which she bears her fruit. We glorify thee for the radiant record of her triumph, for her miracles of grace, for her cloud of witnesses, for her martyrs who have been faithful unto death. We thank thee for her prophets of the Word, for her sweet singers who by their hymns have enriched our devotion and for all her unnamed laborers who have toiled in obscure parts of the field. We bless thee for her inheritance. We thank thee for her inconceivable wealth and glory which is yet to be revealed. Graciously deepen her purity. Baptize her with the holy fire of passionate love, and deign with her to hasten thy Kingdom from above.

We thank thee for our country. We bless thee for all her hallowed privileges and freedom. We praise thee for all her men and women who have consecrated their strength to her highest good. We thank thee for enlightened laws, for all wise restrictions of personal liberty, for all that is creative of comradeship between man and man. We bless thee for all larger vision, for wider fraternal sympathy, for the aspiration that seeks the peace and goodwill of the race. God bless the President and all who share the government of the realm. Endue them with thy Holy Spirit, and use them as thy ministers in the kingdom of thy truth.

Graciously draw us all into closer kinship with thyself. Save us from slothfulness in thy service. Deliver us from the infidelity of sin, and from the snare of the world, the flesh and the devil. May our family life be sweet and holy, and may the Lord break the Bread of Life at the common meal.

These mercies we ask through Jesus Christ our Saviour. Amen.—J.

GRATITUDE AND PETITIONS

To thee, O Author of our lives, we speak thanksgiving and gratitude for thy gifts of love and trust. Help us to bring them into full exercise this day. By them may we know the experience of burdens made light and yoke made easy. With them, let us realize that we are effective workers with thee. Because of them, show us how all our tasks are transformed to divine endeavors. Through them, set free all other of our highest impulses. So, O God, shall we know the fulness of life, we and all our loved ones. So shall we see doubt change to faith and blindness to vision. So shall our influence through word and work be the ministry of hope and of joy to any disconsolate, and to any who are a weak guide to the source of strength. For newness of life, for all the fruits of the spirit, whereby the heart is ever young and in joyous companionship with the Christ, for all this we pray now and ever. Amen.—William H. McGlaughlin.

PRAYER FOR THANKSGIVING

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation and all the blessings of this life, but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts

may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all the honor and glory, world without end. Amen.

INVOCATION PRAYER

O God, our Heavenly Father, we have heard thy call to come to thy house and we accept thine invitation with eagerness as to a feast of joy and gladness. Here we are in company with thee, and in warm fellowship with one another. We have the uplift of song, the cordial of prayer, the inspiration of truth, the inward quickening of thy Spirit. Stir, then, our hearts to unfeigned and unconquerable rejoicing. Constrain us consciously to take our rightful places as children of the King and heirs of all things. Forgive our sins; cleanse our hearts; renew our wills; exalt our aims, and help us to love the things that are good and true. Sweep out from our hearts the gloom of doubt and ignorance, and the blackness of envy, dislikes, and petty grudges. Teach us to find life a feast and not a fast. Make duty a joy. Send us hence on winged feet. Send us out into the world with elastic spirit and abundant hope. So intoxicate us with the splendors of thy grace—and thus our privilege and prospects in Jesus Christ—that no sorrow can overwhelm us, no disappointment or mishap embitter us, even for a moment. Let us not discredit thee by walking with souls stooped, hearts dismayed, and faces hung with crape. Lord, touch us into life; and deliver us from the shameful sin of nursing regret and coddling bitterness of spirit. Let every countenance be like the morning and every life radiant and winsome. In the Name of Christ our Lord. Amen. "Our Father," etc.

GRATITUDE EXPRESSED

For days of health, for nights of quiet sleep; for seasons of bounty and of beauty, for all earth's contributions to our need through this past year: good Lord, we thank thee. For our country's shelter; for our homes; for the joy of faces, and the joy of hearts that love: for the power of great examples; for holy ones who lead us in the ways of life and love: for our powers of growth; for longings to be better and do more; for ideals that ever rise above our real: for opportunities well used; for opportunities unused, and even those misused: Good Lord, we humbly thank thee! For our temptations, and for any victory over sins that close beset us; for the gladness that abides with loyalty and the peace of the return: for the blessedness of service and the power to fit ourselves to other's needs; for our necessity to work; for burdens, pain, and disappointments, means of growth; for sorrow; for death: for all that brings us nearer to each other, nearer to ourselves, near to thee; for life: We thank thee, O our Father!

TEACHING CHILDREN THE USE OF MONEY

Children should be taught the right use of money. John D. Rockefeller, Jr., has been telling how his six children, five of whom are boys, have been taught to use their money. "Commencing at the age of seven or eight, each of my children received an allowance of thirty cents a week. The understanding was that out of it they were to save and give, as well as to spend. Ten cents was to be saved, ten cents was to be given for church and Sunday School—for benevolence—and ten cents for spending. I explained to them the importance of keeping accounts. At the end of the week I audited the accounts.

These allowances never exceeded a dollar or two dollars a week at the most, until the age of fifteen. By then a child that has been properly trained ought to be able to handle his own money. I believe that children ought to know what to spend, how to spend, what things cost, whether a thing is worth buying—in short, the value of money."

The effect of Mr. Rockefeller's training is shown in an incident that occurred in a summer resort on the Maine coast. One of the children that were playing together said to one of Mr. Rockefeller's boys, "Why don't you get your dad to get you a yacht like this?" pointing to one in his possession all rigged out. "What do you think we are—Vanderbilts?" quickly retorted the Rockefeller lad, as his eyes flashed and his shoulders straightened. There is no doubt that both Mr. Rockefeller and his children will reap the benefit in many ways of such training as this. It might well be copied by those who are not blessed with so much of this world's goods.—*Rev. T. M. Fothergill, Ph.D.*

THE OFFER OF A BOOK

Dodd, Mead & Co., have just published a new book by Hall Caine, *The Woman of Knockaloe*. They say it is "not only a story, but also a parable, carrying an unmistakable message. It is directed against war as the first author of the racial hatred, the material ruin, the sorrow and suffering, the poverty and want, which are now threatening the world with destruction; it is a plea for universal peace, universal disarmament as the only alternative to universal anarchy."

A note to the editor of *The Expositor* from the publishers says: "We are particularly anxious to have the book read and discussed by aggressive clergymen throughout the country, and have set aside several hundred copies for complimentary distribution to ministers who regularly or occasionally preach sermons based on books of the day. Letters concerning our offer to send this book to ministers without charge may be addressed to us at 449 Fourth avenue, New York."

SINCE I BEGAN PREACHING

Rev. Mark S. Horne, of Mancos, Colorado, writes: "I have been a reader of *The Expositor* ever since I began preaching and feel now that I could not be without it."

The Pastor and His Young People

A BOY'S RELIGION

If a boy is a lover of the Lord Jesus Christ, though he can't lead a prayer meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb, and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror for intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—*Selected.*

* * *

HOME RELIGION

At the breakfast table each of the family, even the tiniest one, who was but four years old, repeated a verse from the Bible. Then joining hands as they stood around the table, they repeated together the Lord's Prayer, closing with a few words of prayer by the father. A guest present was much impressed by the scene. A few months later he was in a university town where the oldest son of the family was attending college. The man talked with the boy of his pleasant visit in his family, and then asked, "Would you mind telling me what you miss most now that you are away from home?"

Just for a minute the boy hesitated. It is not easy for a boy to speak his deepest thoughts. But after a little he looked up, directly into the eyes of his questioner, and answered:

"I miss most the handclasp at the breakfast table. If I could feel the close grasp of my father's hand, and repeat with them all the Lord's prayer, it would begin the day right, and nothing would matter then." He halted a moment, then went on, his tones a bit husky. "The remembrance of those breakfast scenes at home stand between me and more than one temptation. It's what keeps me going straight."

In the handclasp of his earthly father during those moments of morning worship, the boy's hand had been gripped, too, by the hand of his Heavenly Father, and nothing could loosen this

grip. It was holding him firm when counter-influences assailed him. Fortunate and safe the boy who has the memory of such fatherly hand-clasps as he goes out to face life, and glad and grateful of heart must be the father who has not neglected the high privilege of endowing his boy, of safeguarding him, with such memories.—*N. C. T. Monthly.*

THE THOBURN FAMILY

Soon after the death of Bishop James M. Thoburn, of the Methodist Episcopal Church, the Western Christian Advocate published the following paragraph:

"Bishop J. M. Thoburn's father's family has given to the world six ministers, six missionaries, two international secretaries of the Y. W. C. A., three college presidents, three college trustees, one Red Cross nurse, and other workers. Isabella Thoburn was a well-known sister of the bishop. Mrs. B. R. Cowen, another sister, was for a generation corresponding secretary of the Cincinnati Branch of the Woman's Foreign Missionary Society. Bishop Thoburn's son died in the ministry. James M. Thoburn, Jr., is president of Beaver College, a nephew of the deceased bishop. Thomas R. Thoburn, another nephew, is now pastor of Christ Church, Pittsburgh. Mrs. W. H. McMasters, of Alliance, Ohio, wife of the president of Mt. Union College, is a niece, and the Rev. Victor G. Mills, a nephew, is pastor of Grace Church, Baltimore. Miss Mabel Cratty, international secretary of the Y. W. C. A., is a niece also. Mrs. S. K. Mahon, of Toledo, and Mrs. T. C. Badley, of India, are grandnieces. Two grandnephews are soon to sail for India."

Doesn't it seem as if there must have been a tremendous amount of religion in the original Thoburn family to have been such a fountain of zeal for the service of man and the spread of the kingdom of God. This is the roster for three generations and the end is not yet.

Pastor, are any of the young people of your church, who are now starting new homes, going to leave such a legacy to the world?

A FORK IN THE ROADS FOR THE COLLEGE MAN

To the average college man today the ministry seems not to make a very strong appeal. But we still dare to assert the unqualified claim that the ministry opens to the college man in the next generation the biggest and most worth-while task in the world.

We say without apology or hesitation that if you honestly desire—please underscore "honestly"

—to serve your generation in the highest possible way here is the claim of the ministry to that distinction:

a—It deals as its specialty with religious conviction as the basis of personal character, and human service. No other profession has this as its avowed task. None other is so vital and important.

b—It has as its constituency people who as a group represent leadership in the community and nation. They stand for right ideals, social improvement, industrial justice, and world evangelization.

c—The church is the richest, most universally distributed, commonly recognized, and potentially powerful institution in the world. We defy anyone to mention other organizations equally so.

d—But the church is often inadequately equipped, antiquated in its ideas and methods, and badly in need of remodelling as to educational program, human contacts and conformity to the spirit of Christ. Here indeed is a man's job of the highest sort, to refit the church for its real task in the next generation. If you are looking for a snap, keep away. If you want a challenging task, come on.—*The Chapel Bell*.

Faithful in the Least

Luke 12:42, 43

There's a King and Captain high, who'll be comin' by-and-by,

And he'll find me hoein' cotton when he comes;
You will hear his legions chargin' in the thunders of the sky,

And he'll find me hoein' cotton when he comes!
When he comes, when he comes,

All the dead will rise in answer to his drums,
While the fires of his encampment star the firmament on high,

And the heavens are rolled asunder, when he comes!
There's a Man they thrust aside, who was tortured till he died,

And he'll find me hoein' cotton when he comes;
He was hated and rejected, he was scourged and crucified;

But he'll find me hoein' cotton when he comes!
When he comes, when he comes,

He'll be ringed with saints and angels when he comes;

They'll be shoutin' out hosannas to the Man that men denied,

And I'll kneel among my cotton, when he comes!

* * *

An efficiency expert has discovered that it takes sixty-five muscles of the face to produce a frown, while only thirteen muscles are required to make a smile. Why waste energy in frowning, when it is five times as easy to smile?

* * *

In the great examination hall of Cambridge University there was recently held a mission, or, as we would say a series of revival meetings. Here are two typical prayers which were offered, and which are interesting as showing the way in which Christ is presented to a student group in one of the great English universities:

"Christ, whom the common people heard gladly, Lord of Sincerity and Truth, before Whom all that is hollow and unreal shrivels up and is consumed away; give us the spirit of Reality; help us fearlessly and honestly to seek for truth and to listen to Thy challenge; cleanse us from prejudice and partisanship, and purge out from our inmost souls, O Lord, whatsoever loveth and maketh a lie. Amen."—*Christian Advocate*.

One series of petitions ran:

Son of Mary, consecrate our homes.

Son of David, cleanse our politics.

Son of Man, rule among the nations.

Son of God, give us life eternal.

Jesus, the Carpenter, hallow our daily work.

Jesus, the Christ, deliver the world that waits for Thee.

Jesus, the Saviour, save us from ourselves.

Jesus, the Life-giver, make us living men.

The *Christian Evangelist* adds:

These ideas would open into a great series of sermons.

A Story to Tell in Sunday School

DOTTY'S GOLD PIECE

Dotty was a happy little girl for her uncle Frank had given her a new round shining gold piece for her very own.

"You can spend it for anything you want most," uncle had said.

Dotty thought a long time. Then she said suddenly, "May I send it to the missionaries that mother tells about? They want so many things."

"Why if you think the missionaries need it more than you do," answered Uncle Frank in surprise.

So the gold piece went to the mission board and Dotty had a warm feeling around her little heart.

Some time later a lady gave a talk in the Sunday School where Dotty attended. And this is the story she told.

"Some months ago a little girl from this Sunday School sent a gold piece to the board in New York. It was 'From a little girl to a little girl.' Just like that. No name. Well the man there read the letters from missionaries over the sea, then he knew just what to do with that gold piece. In one of the hospitals where many children are, a certain kind of knife was needed. It would help many half-blind children see the sunlight again. So the man in New York set the gold piece to work. 'Go pay for that knife,' he said, and the gold piece did just as he told it to do. That gold piece has helped twenty little girls to see again. They can see their mother's faces, the green grass, and God's beautiful sunlight once more. Did you know that one gold piece could do so much work?"

The children turned and looked at Dotty, and then they clapped their hands. They all knew that it was Dotty's gold piece the lady was talking about.

And wasn't Dotty happy? Twenty little girls across the sea who were no longer blind!—*From Every Land*.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

Romans 2:4. The Final Cause of God's Goodness: a Thanksgiving Theme.

Agnoohn hoti to chreston tou theou eis metanoian se agei:—"unrealizing that the goodness of God is to lead you to repentance."

Undoubtedly this would be a suitable text for a searching personal sermon to the unrepentant who presume upon God's grace to go on in sin; but also it is a specially telling text for an unusual but needed Thanksgiving sermon. It happens that the writer preached on this text at union Thanksgiving services in 1922. The sermon began in the usual vein: splendid crops, national wealth, community prosperity, good health, peace at home and with other nations; and of how fitting a thing this annual observance of the day is. Then followed a little gentle banter, as to how, the meeting over, we shall go home to an abundant dinner, succeeded probably by a comfortable nap—contented with ourselves, benignant towards our neighbors, and properly appreciative and approving towards the Almighty from whom cometh all this good. (Then with a sudden change of tone from banter to earnest intensity)—"Yet never once asking or wondering what is really God's purpose in so enriching us!"

Thereupon the main sermon followed, grave and serious and intense, showing that surely God's real purpose, his aim and intention, is that his goodness should lead us not to smug self-satisfaction, but to sincere self-examination and to repentance: that this Thanksgiving day ought truly to have such result upon us as a nation, as a community, and as individuals: that as a nation we ought to repent of our neglect of God—God's Book, God's Day, God's House, and for all the consequent lawlessness, crimes and sins: and that God's undeserved goodness is an influence most fitted to lead to deep repentance, if we rightly consider the matter, looking at it as it appears in God's sight. After the service the spirit of the people was remarkably responsive to the appeal.

Ephesians 6:11. The Stratagems of the Devil

Pros to dunasthai humas stehnai pros tas methodias tou diablou. Lit. "In order you to be able to stand against the artifices of the accuser." The most interesting Greek word in this verse is *methodias* (artifices, or stratagems), of precisely the same derivation as the word Methodist. (Nota Bene: Although in the days of John Wesley the common name for the Wesleys was "the Methodies," yet it would be unscholarly exegesis that would see or seek any significant connection between Paul's phrase "the methodias of the devil," and Arminians of even the most anti-Pauline type. Staunch and sturdy Presbyterian as he was, Paul never would have indulged prophetically in any such unworthy flings at a noble

sister denomination, whose spirit and work he would have admired sincerely, even while he disagreed doctrinally. Nor must we infer historical homogeneity between "Methodies" and the "wiles, trickeries, stratagems" which *methodias* means. Perish the thought! No, the close similarity of the words "Methodies" and "methodias" is a mere unfortunate infelicity of verbal evolution!)

Now, Paul's expression, "the stratagems of the devil," has in it suggestions for a remarkably interesting and practical sermon.

1. "Your adversary the devil." Who this great antagonist is:—arch-rebel against God; leading astray a third part of the angels of heaven; hating man because God loves man; antagonist of all good; worker of all wickedness; cause of all the world's woe; malignant and malicious enemy of every Christian!

3. "Whom resist." How the Christian is to war against Satan. First, he must clothe himself in the full panoply of God's armor: the belt of truth, the breastplate of righteousness, shoes of the gospel of peace, the shield of faith, the helmet of salvation, and wielding the great sword of the Spirit, the word of God. Second, he must be ever awake and aware, praying and watching; ready to resist, keenly cautious against every cunning trick of his enemy.

4. A study in satanic stratagems. This should be the main sermon—disclosing these subtle satanic stratagems to inexperienced souls should be its chief objective. Paul the preacher said, "We are not ignorant of his devices," 2 Cor. 2:11, and the wise pastor will find a wonderful opportunity for most practical preaching, as he actually "gives away" and exposes to view Satan's secret stratagems for enmeshing the unwary and inexperienced. It is not strictly a part of the exegete's duty to indicate such detailed homiletic applications of the Greek text: but I am sure I could suggest fifty, and every one exciting!

Hebrews 11:4. Dead, but Speaking to Us Still!

Pistei pleiona theusian Abel para Kain proseh-negke toh theoh . . . kai di' autehs apothanohn eti laleitei—"By faith a richer sacrifice Abel than Cain offered to God . . . he died, but by his faith he is speaking to us still." Here is a glorious text and theme! Of course one could preach simply a historical sermon on Abel, and make it interesting and profitable; but it seems to me that much the finest and best use to make of this text is to elucidate the Greek in announcing the text; use Abel and how he "being dead yet speaketh" as the Introduction; then draw the Theme:—Messages to Us from Men of Faith Who Died Long Since, Yet Still are Speaking to Us Today! And I would pick out perhaps eight great, typical characters who died, yet by their faith speak to

us still, and proclaim the mighty message which each one cries across the years to us. These eight Immortals cry to us today:—

1. Abraham—by his faith in God as One to Count on!

2. David—by his faith in the Coming Christ, his promised Son!

3. Paul—by his faith for the Future of Christ's Church on Earth!

4. Robert Morrison—by his faith in the Gospel for World-conquest!

5. Mary Lyon—by her faith in Higher Possibilities of Womanhood!

6. Robert Raikes—by his faith in the Future of the Child!

7. William Booth—by his faith in the Redemptibility of the Man Lowest Down!

8. Then crown and climax all with that "author and finisher of faith," that "pioneer and perfection of faith,"—Jesus Christ: the sermon echoing the great particular message which each of these heroes of faith cries to us across the years. Which messages are of course both call and challenge, both summons and inspiration to each of us who hear. (Possibilities for a great sermon there! "Let's go!")—*R.C.H.*

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Spear Thrusts

REV. WILLIAM J. HART, D.D., Sandy Creek, N. Y.

All Goodness and Mercy 107

Psa. 23:6. A friend who paid a visit to Sir William Robertson Nicoll, famous editor of *The British Weekly*, a few weeks before the end, spoke of a project Sir William had in view which was then to be carried out. When the latter learned of the fulfillment of his wish, he said in his thin, frail voice, "Goodness and mercy—it is all goodness and mercy." . . . His friends may recall . . . the words with which he closed his memoir of his friend W. G. Elmslie, "They who love God never meet for the last time."—*J. M. E. Ross.*

Thanking by Taking 108

Psa. 116:12, 13. "What shall I render? . . . I will take." One would have supposed that the succession would have been in this wise: "What shall I render? . . . I will give." But the psalmist has the innermost truth of the matter. The first and best return we can make to God for one of his gifts is to take a larger gift. What shall I render unto the Lord for my daily bread? The vitally essential answer would be this: "I will take of the bread of life." How shall I thank the Lord for his gift of sleep? By taking his greater gift of rest and peace. What shall I render unto the Lord for the gift of health? And here again the first return must surely be in the form of a larger receptiveness. I thank God for my bodily wholeness by accepting his higher gift of holiness. The primary way of showing gratitude for the rain which has watered the parched ground is by receiving on my dry heart the plenteous showers of grace.—*Dr. J. H. Jowett.*

Thanks for a Good Dinner 109

Jas. 1:17. A retired Methodist minister, the Rev. William Banfield, affectionately called "Billy," was called upon to say grace at a Conference luncheon in Franklin, Pa. "O Lord," said he, "we thank thee that thou art mindful of

us. And, Lord, we thank thee that there are others who are mindful of us, too. Bless this good dinner. Amen."

National Expansion 110

Deut. 26:5. When we think in terms of national life we immediately begin with the Pilgrim Fathers, and then pass to consider our nation's expansion and prosperity. The death of one citizen in 1922, however, made emphatic and vivid the conception of our rapid development. It was thus stated in concrete and contrasting form: "A man died in Williamson County, Illinois, whose parents brought him there as a little child when the region was still a forest-covered wilderness. To be sure the man was one hundred and three years old when he died, but it is sufficiently remarkable that the great State of Illinois should have arisen from the wilderness within the memory of one man."—*W.J.H.*

"Thank God for God" 111

Matt. 6:32. "Your heavenly Father."

The strongest outburst of direct thanksgiving to God comes from Joyce Kilmer . . . because the Spirit of Jehovah glows . . . in his poems. Do not the following lines express the very essence of all gratitude?

"The roar of the world is in my ears.

Thank God for the roar of the world.

Thank God for the mighty tide of fears

Against me always hurled.

"Thank God for the bitter and ceaseless strife,

And the sting of his chastening rod.

Thank God for the stress and pain of life,

And O, thank God for God!"

He whose brain was bullet-pierced as he leaned over a trench by the Ourcq could have left us no greater legacy than this extraordinary flower blooming in the crater of war.—*Madeline Sweeney Miller.*

Seeing Thanksgiving 112

Eph. 5:20. Thanksgiving, to me, is an all-through-the-year proposition. It's something much deeper than a feeling . . . It's like holding a magnifying glass in front of the pleasures of life . . . I see Thanksgiving in all of the small, every-day miracles of our existence.—*Margaret E. Sangster.*

Thanks for Prohibition 113

Psa. 101:3. Were I called upon to name one thing for which this year (1922), we, as a nation, have greatest cause for thanksgiving, I should unhesitatingly name prohibition.

Thousands of turkeys, tons of cranberry sauce, and oceans of other seasonable goodies will be spread before the happy wives and children of America purchased by money which in former years went to fatten the saloon keeper, the brewer and the distiller. No more will drunkenness and carousal in the masses mar the nation's greatest holiday.

Of all the nations, America was the first to set aside a day for the unique purpose of expressing gratitude to God.

There is a fine sentiment in the ideal of Thanks-

giving day in that it typifies an unselfish gratitude. There is no individual in all the vast domains of beautiful America so poor in spirit that he or she cannot find something for which to be grateful.

But the end is not yet. When the world is through with its killings of men, when the sun of the war god has forever set; when prohibition has reached far over our frontiers to cover the earth with its blessed sanctity, and wives no longer weep for drunken husbands nor children hide from besotten parents; when peace has spread its benevolent wings over all nations and the brotherhood of man has really come to pass—then will America lead the way to a greater Thanksgiving day.—*Commander Evangeline Booth.*

A Good World 114

Matt. 7:11. A farmer's wife said: "I never quite realized how big this land of ours is. We had thought that the West had all the best folks, but we found that all America—at least all that we saw in a four-thousand-mile trip—has the best of folks everywhere. Wherever we went we found kindness, friendliness and good cheer. We came back feeling that it is a better world than we had ever thought it was."

Multum in Parvo: Short Illustrations

Foundations 115

A man lately in New York standing on a sidewalk watching men digging a foundation 30 feet deep, asked: "Why are you digging so deep?" He got the answer: "Because we are going to build so high."

Organization 116

The keeper of an insane asylum on being asked, "Are you not afraid that these insane people will unite some time and hurt you and the other attendants?" replied: "No. Crazy people never unite on anything."

The Key 117

Just outside a cemetery stood a liquor saloon. A sign on the corner of the saloon read as follows: "The key to the cemetery within."—*Z. B. West.*

Present Tense Thanksgiving 118

"Well," said Aunt Jane to her convalescing neighbor, "when we don't feel very well, we think we are pretty bad off. But when we get worse, we wish we was as well as we were when we thought ourselves bad off." Putting our thanksgiving into the present tense is a sure cure for grumbling.

Thanksgiving Harp Strings 119

No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul.—*J. H. Jowett, D.D.*

American Idols 120

The Sunday School lesson had been about the second commandment. The teacher questioned, "Are there any idols in America?" "Yes," replied

the small boy, "me father is idle, and me uncle, too."

Not Place But Character 121

"Because a man resides in Plymouth he should not, therefore, claim all the virtues of the Pilgrim Fathers, any more than the man who is born in Syria should regard himself as another Jesus Christ."

Always Morning 122

A man of eighty years, seventy of them spent in the Christian life, addressing a Bible school, announced as his theme: Eighty Years of Morning.

The Greatest Festival 123

In the early Christian Church Easter was the greatest festival of the Christian year. It was called Dominica Gaudii, the Joyful Sunday. "Christ is risen," was the salutation as Christian met Christian in the streets of Rome and back came the joyful words, "He is risen indeed!"

Values 124

A Jersey bull sold recently for \$65,000. It is a queer freak of human judgment that can see so tremendous a value in a bull yet deems it unprofitable to invest a like sum, or less, in a boy or an institution that takes a boy and develops in him a manhood of the truest, highest, type, that thereby the great human race may be improved and saved from deterioration.

Harm of Doing Nothing 125

"Sam, dear," asked Mrs. Prouty, who had been away from home the greater part of July and

August, "what is the matter with the garden?" "I don't know," answered Sam humbly. "I haven't done anything to it." Don't be satisfied young friends, just to do nothing.—*H.*

The Resurrection Rock 126

Mr. Moody once said: "We want more Christians like the Irishman who, when asked if he did not tremble during a certain storm when he was standing on a rocky eminence, said: "Yes, my legs trembled, but the rock didn't, and because my feet were on the rock I felt safe."

Jungle Belief in Immortality 127

Dan Crawford told a London audience that the people in the jungle of Africa have a tremendous belief in the immortality of the soul. "These people tell you that the dead do not really die, the body to them is the cottage of the soul. You say, 'He has departed.' They say, 'He has arrived.'"—*British Weekly.*

Continual Thanksgiving 128

It used to be a law in some of the old monas-

teries that the chanting of praise should never cease. When one brother ceased another took up his chant and so praise continued night and day. So should our lives be ceaseless praise.

No Ideas in Beer 129

Holding up a glass of beer, and looking through the amber-hued liquid, Theodore Roosevelt said: "There is not a thought in a hogshead of beer; there is not an idea in a whole brewery. It stupefies without invigorating, and its effect upon the brain is to stagnate thought."—*The Epworth Herald.*

The Substitute 130

Ex-Gov. Henry J. Allen, of Kansas, lately quoted from a brewer's circular, "Beer may be substituted for bread," and added: "Frequently it is also substituted for shoes, and school-books, and clothes, and meat, and house-rent and furniture. In fact, a liberal use of it will make a substitute for everything except the grave."—*The National Advocate.*

The Book of Books: Illustrations on the Bible

(Universal Bible Sunday Occurs the Last Sunday in November)

Devotional Reading of the Bible 131

Psa. 37:31. A young lady asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to him who wrote it. To read the Bible with that motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter."

This young Christian's explanation is beautifully clear. The heart has not a little to do in interpreting God's word.—*H.*

The Bible a Safeguard 132

John 5:39. It was a glorious event in the world's history when the Bible was unchained and brought out of the cloisters of the dark ages, given to the press and scattered over Europe. Freedom sprang to light as if by magic wherever the Bible went; at its touch imagination stirred and awoke to a new life, and all the dormant powers of the immortal mind burst forth with a new brilliancy. A fresh world of thought and feeling, the world of the Oriental heart, opened its riches to poet and philosopher. A new inspiration was breathed into the world's literature. Not only intellectual, but social and political freedom deepened and developed wherever its potent words were heard and its living principles received. It revealed the grand catholicism of man's religion, the great Fatherhood of God, and the universal brotherhood

of our common humanity. It made known a glorious social theocracy under which all are brought to a spiritual equality, made common brethren, subject to a common Lord. It exhibited to the world a spiritual socialism where none are favored because of personal advantages, or hindered on account of untoward circumstances. It gave new force to the struggle against tyranny. It gave fresh impulse to material development and to political progress. It made cruelty, injustice, the oppression of the weak, more hateful and intolerable. It initiated universal reform; it was the standard of all noble resolution. Men who lay crippled and unmoved in our mother-country, like the lame beggar of old at the Beautiful Gate of the Temple were rejuvenated and clothed with invincible strength and courage.—*Rev. M. W. Pressly.*

Interpreting the Scriptures 133

Psa. 119:11. The one who knows Christ can interpret him and his Word far better than the greatest scholar who does not know him.

"I do not agree with you about the meaning of that poem," said one friend to another, with her finger upon a page of Browning.

"But you must agree with me," said he, "because I knew Browning personally and am therefore able to interpret him to you."

Only a little later this boastful friend of the poet began to chaff the lady upon what he called her superstitious belief in the Bible, calling it a pack of fables.

"Ah! now," she said gently, "you must give way to me about this Book. Remember, I know the Author!"

And herein lies a startling truth; only those who

know the voice of God in their souls can recognize it in his Word. Learn to know the Author in order to truly know the Book and study continually the Book that you may know the Author better.—*H.*

TNT and the Bible

134

Jeremiah 23:29. The first TNT successfully made in America was at Heidelberg, Pennsylvania. Eight thousand pounds were manufactured, only one pound of impurity being found in it. That was transported by rail, and landed on Black Tom's Island, New Jersey, awaiting transportation by ship. There its instability, caused by that one-eight-thousandth part of impurity, set it off (flame does not), and the cost of the damage in insured window-glass alone, in New York and Brooklyn, was one million dollars. The second lot, with but one pound of impurity to sixteen thousand pounds of TNT, was safely started from Boston on its way to France. In Halifax harbor, that one-sixteenth thousandth exploded and destroyed half the city. Then the chemists knew not where to turn, and Dr. Rader modestly described the part his laboratory played in the final result. They had heard that the German chemist had gone to the Swiss Alps to get snow for his laboratory. Immediately experimentation began, resulting in the discovery that at four degrees above zero, Centigrade, water is just ready to turn to snow, and this "snow" is absolutely pure. It was the one necessary ingredient for a fully stable product, and the problem was solved. Then questions of transportation were decided by their work with freezing water. Hail in its spherical form, gave the idea of the sphere as carrying the maximum amount of matter in the minimum space. So the terrible explosive, sublimed to the highest degree, was transported to Europe. First it went to Italy, and immediately, as far as the Austrian line was concerned, the war was over. Its effect on the German front was equally marked. "Six months after the signing of the armistice," said Dr. Rader, "I came across these verses in Job. Here they are: Jehovah is speaking to Job." Then the scientist read from Job 38:22, 23: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?"

Centuries ago these words were written. Yet it remained for the present-day chemists to make their scientific application. And it is a full application, for TNT is of no use for peaceful purposes. Farmers cannot dynamite with it. It destroys the qualities of the soil. It is useful alone in the "day of battle and war."—*The Presbyterian.*

Knowing the Author

135

Psa. 119:50. A young lady once laid down a book which she had just finished with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man and one day she said to him, "I have a book in my library whose author's name, and even initials, are precisely the same as yours.

Isn't that a singular coincidence?" "I do not think so," he replied. "Why not, pray?" "For the simple reason that I wrote the book." That night the young lady sat up until two o'clock reading the book again. And this time it seemed the most interesting story she had ever read. The once dull book was now fairly fascinating because she knew and loved the author. So a child of God finds the Bible interesting because he knows and loves the Author. It is his Father's message, addressed to him.—*Record of Christian Work.*

His Love Letters

136

Psa. 119:11. A man after his betrothal went away to a distant country. He remained so long that the young woman was often told: "He will never come again." But alone by herself she poured over his letters containing his expressions of love and pledges of faithfulness, and was comforted. When at last her lover returned he asked her how she had kept true so long. Pointing to his written words, she said: "Had I not your promises here?"

What that lover's letters were to his intended bride, such and more should the Bible, with its expressions of love, its promises, its comforting assurances, be to all Christians. The messages of God in Christ are his Love-Letters to us. We shall keep true to him if we as carefully read and consider his Word as did that young woman the letters of her lover.—*H.*

Masterpieces Not On Trial

137

Psa. 119:89. In the famous Tribuna of the Uffizi Gallery of Art at Florence, a tourist, armed with his guide-book went up to the curator. "Are these your masterpieces?" he asked. "I certainly don't see much in them myself." "Sir," said the curator, "these pictures are not on their trial." Those who see little in the Bible should realize that after so many generations of Christian experience the Bible is not on trial now.—*Epworth Era.*

The King's Call

138

Prov. 23:26. There is one person in England, and only one, whose calls for a telephone trunk-line are honored immediately. That person is King George. When he telephones to the central post office in London, asking to talk with Paris, or Berlin, the number and exchange required are written on a card which is stamped with the word "Royal" in red. That stamp gives the docket precedence of all other calls, though ordinarily calls are taken up in order of their receipt, and it is usually half an hour before the busy trunk-line can be handed over to the applicant. But King George gets it at once, and holds it, not three minutes, which is the limit for his subjects, but as long as he pleases. Moreover, he is not on any account to be interrupted by an operator in his conversation. I wonder if that is what occurs when the King of Kings calls us up on the telephone of the universe.—*Sunday School Chronicle.*

Cut Gems. Illustrations that Illustrate

Abounding, the Secret of Success 139

1 Cor. 15:58. The President of a great manufacturing company said: "If we sell thirty machines a day, we lose money. If our salesmen run our sales up to thirty-five a day, we just pay expenses. That might be called an average day's work, but an average day's work doesn't make a cent for us. If, however, our men work a little harder and a little longer, and sell forty machines a day, we make a lot of money. In other words, the first thirty-five don't count at all—they simply pay expenses. It is the thirty-sixth and the thirty-seventh that are really important. They spell the difference between failure and success so far as we are concerned."

Going beyond the mark set is the literal meaning of the words Paul uses when, in writing to the Corinthians, he urges them to "abound" in the work of the Lord. Doing more than is required, going the second mile, is the secret of many a man's success. It is something very important for young people to learn in these days when so many are willing to skimp and slack and drop the tool up in the air and "leave it there"—when the whistle blows!—H.

Seeking the Lost 140

Luke 19:10. One Sunday Dwight L. Moody preached in a big circus tent near the Columbian Exposition in Chicago, from the text "The Son of man is come to seek and to save that which was lost." After he had finished, a little boy was brought to the platform by an officer, who said he had found him wandering in the crowd, evidently lost. Mr. Moody took the little fellow in his arms, and, standing before the great throng, asked them to look at the lost child.

"This boy has a father who is no doubt at this moment looking for him with anxious heart," said he. "The father is more anxious to find his boy than the boy is to be found. It is just so with our Heavenly Father. He is seeking us today, seeking us with unspeakable solicitude. For long years he has been following you, oh! sinner; he is following you still. He is calling you today."

At this instant a man with blanched face was seen elbowing his way toward the platform. As he reached it the little boy saw him and, running across the platform, threw himself into his father's outstretched arms. The multitude who witnessed the scene broke out into a mighty cheer.

"Thus," cried Mr. Moody, "will God receive you if you will only run to him today. 'The Son of man is come to seek and to save that which is lost.'"

The impression made by the incident was very great. God providentially gave to the preacher a most vivid object-lesson with which to illustrate and enforce his message.

Expressing Love 141

Psa. 107:2. A man went into a flower-shop

and selected a few flowers, saying, "They are my wife's favorites." The young lady expressed sympathy at the illness of his wife. "Ill!" he exclaimed. "My wife is as well as you are, thank you." The assistant apologized saying, "I beg your pardon for my mistake, but to tell you the truth, husbands don't usually buy flowers for their wives unless the wives are ill or dead." It is a poor, foolish thoughtlessness which leaves the expression of love until the day of sickness or death. Religion ought to express itself here and now; so ought love to God and love to men. "Let the redeemed of the Lord say so."

Doing the Impossible 142

Matt. 16:17. In the old Egyptian hieroglyphics, the symbol for the impossible is two feet upon several curved lines; it means, walking on the water. Now that, I take it, is the heraldic crest of Peter's life and work. He was taught to do the impossible—he trod upon the waters, and sank at first. Then Jesus took him by the hand, and they walked together on the stormy waves back to the boat. And he did it, in effect all the rest of his life. And naturalists have named a sea-bird after him, petrel, the feathered St. Peter, that is undaunted by the storm.—Rev. Harrington C. Lees.

Out of the Heart Proceed 143

Prov. 23:7; Matt. 15:19. On one occasion a nurse in one of the London hospitals complained to the Chaplain-General that she had been rudely treated by some of the patients. "Thank God for that!" was the reply. "What do you mean?" asked the astonished nurse. "Why," said the Chaplain, "if you are carrying a vessel and somebody knocks up against you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside. In the case of a godless man, he will probably swear. But if you are Christ-filled, filled with the Holy Spirit, you will manifest the gentleness of Christ and make men astonished."—*Sunday School Chronicle*.

Loving Warning Despised 144

Prov. 1:29, 30. Through a microscope a Hindoo was shown the germs in the water from the Ganges, and was told not to drink that water any more. He didn't like the looks of the germs wriggling round in the water, so he took a heavy stick and broke the microscope and continued to drink the water.

Kicking Down the Ladder 145

Prov. 3:13; Isa. 1:2. Roger W. Babson thus indorses the aims of the early settlers of this land. The application is, Never kick down the ladder by which you climbed up. Mr. Babson said:

I was the guest of the President of the Argentine Republic. One day we sat in his sun parlor looking out over the river. He said, "Mr. Babson, I have

been wondering why it is that South America with all its great natural advantages is so far behind North America notwithstanding that South America was settled before North America." He went on to tell how the forests of South America had two hundred and eighty-six trees that can be found in no book of botany. He told me about many ranches that had thousands of acres of alfalfa in one block. He mentioned the mines of iron, coal, copper, silver, gold; all those great rivers with waterpower which rivals Niagara. "Why is it, with all these natural resources, South America is so far behind North America?" he asked. Those of you who have been there know the reason. But, being a guest, I said: "Mr. President, what do you think is the reason?"

He replied: "I have come to this conclusion. South America was settled by the Spanish who came to South America in search of gold, but North America was settled by the Pilgrim Fathers who went there in search of God."

Friends, let us as American Citizens never kick down the ladder by which we climbed up. Let us never forget the foundation upon which all permanent prosperity is based.

Work Your Own Field 146

Matt. 6:24. John Broadbanks, in Boreham's story, was a minister who had one very serious fault. He could not say "no" to any request that came to him. He was invited to speak for other ministers at their weeknight services, and at clubs, and banquets and, as he always did well, more and more invitations of this sort came to him, till at length his home was neglected and his church had but a small fraction of his time.

One day he was walking alone by a little lake. There he found a man who was drowning a little dog. "What's wrong with the dog?" inquired John. "Well, you see," replied the man, "it's like this. When Gipsy was a pup he was all right and we were all very fond of him. But now he has got to be a regular nuisance. We are always losing him. He follows everybody. And the dog that follows everybody is no good to anybody."

That last sentence smote John Broadbanks like a blow in the face. He begged that the dog might be given to him. It was done and he took him home saying, "Gip, you and I will start to reform together."

He taught the dog to follow him and him alone, and he determined to give his best to his home and his own church, and there began a new era in his life and usefulness.

Many of us are missing the best things that life has to offer because we are looking off in the distance for the opportunity which God has given us at home.—*Rev. Stuart Nye Hutchinson.*

Proving Christ's Divinity 147

John 20:24. If Jesus were not divine, why did he permit Thomas to call him "Lord and my God," without rebuking him? Either he was divine or an unbalanced fanatic, or an arrant impostor.

When a backwoods preacher was being examined

by the conference committee, he was asked how he would prove the deity of Jesus. The tears sprang to his eyes as he replied, "Why, bless you, my brother, he saved my soul."—*Rev. George C. Wilding.*

Hidden Powers 148

Acts 4:8. Professor Huxley tells us that in the soil of England there lie buried tropical seeds in bewildering variety. They have been brought by birds, by winds, by many agencies. There they lie deeply buried, these tropical potencies waiting for what? Huxley said that if for twelve months we could have in England tropical heat we should be amazed by the coming out of strange seeds, and our little gardens would bloom with tropical luxuriance. Oh! I think that powers we have never conceived lie buried in your life and mine (if we have Christ)—powers put there by God, and waiting for their proper atmosphere! Our lives are too chill, and so the seeds are non-germinant. But if the heat of heaven would come, I think those powers would troop out of their graves, and we should be amazed to see how rich we were in Christ Jesus our Lord.—*Rev. J. H. Jowett, D.D.*

Listen to God 149

Psa. 85:8. A busy preacher was one day telling a venerable Quaker how many times he had to preach, and, altogether, how much talking he had to do, when the Quaker remarked, "If thou dost so much talking when hath God a chance to speak to thee?"

The Narrow Way 150

John 15:4. A friend was talking to a converted Chinaman about the "narrow way." "Yes," said the Chinaman, "it is a narrow way. There is room for only one, and that One is Christ in me."

The Soul-Saving Crew 151

Matt. 28:18, 19. There is a true story of a ship wrecked where it looked hopeless of rescue. The captain of the nearest life-saving crew ordered his men to launch the boat. "It can't ride such a sea," protested one. "Even if we reach the wreck, we can never row back." "Boys, we don't have to come back," said the captain, quietly. In that spirit they put out, saved every person on the wrecked ship, and reached shore in safety.—*Boys' World.*

One Thing is Needful 152

Luke 11:42. Those who would rather work for God than do anything else have a needed lesson to learn. A missionary was recently called back to the homeland from her greatly beloved field abroad. She wrote to a friend: "It was hard to leave China again so soon when the need is so urgent and the opportunities are so great. But years ago I learned that to do the will of God is far, far sweeter than to do the work of God. So I rejoice to do his will in returning home now." We cannot work for God as he would have us work until we have put his will first. Mary learned this lesson earlier than Martha. There are things better than even working for God.

THE HOMILETIC YEAR—November

ARMISTICE DAY

THANKSGIVING DAY

ARMISTICE DAY

In the great city of Paris, in front of the famous Hotel des Invalides, stands a big railroad car. Across its broad side are the words, "The car in which the armistice was signed, November 11, 1918."

This car is the most historic railroad car in the world. For around that big table, by men seated in those strong chairs, was signed the significant document which ended the most terrific combat recorded in the history of mankind.

The story of Armistice Day began when those mighty war leaders, grave and worn, and holding the happiness of humanity in their hands, signed that memorable compact. The thrill of relief which went around the world has never died out. Throbs of joy and thankfulness fill every heart on the anniversary of that great day.

Armistice Day began spontaneously. Nobody waited for decree or proclamation. The news that the war was over flashed around the globe. And a new holiday was born.

Armistice Day was born in joy and gladness. There have been other days of thanksgiving and festivity at the ending of big wars, but never one like Armistice Day. For never before in human history has practically the whole world been involved in war.

The first Armistice Day celebration set the pace for those which have followed. The second and the third were repetitions of the various features of festivity, with parades, patriotic exercises, and devotional services of prayer and praise.

In its later development Armistice Day has risen into greater prominence. In 1921 the Belgian Parliament put November 11 into the place at first occupied by August 4 on their calendar, because that day, November 11, was "the day of liberation from the war and from the enemy."

The United States Congress the same year made November 11 a national holiday for 1921. Urging its observance as a mark of respect for the unknown dead, President Harding in his proclamation referred feelingly to the solemn services which were scheduled for that day. In Arlington Cemetery the body of an unknown soldier was buried with every honor. This single unknown hero was the representative of the many interred in European cemeteries, whose identification-marks had been destroyed in the battles. That year many hundreds of those buried in Europe were brought back for burial in the home land. And Armistice Day took on even stronger resemblance to Memorial Day.

The movement to make Armistice Day a legal holiday in the United States has sprung up as spontaneously as the birth of the day itself. Legislators in the United States Congress and in

state legislatures have introduced bills to this effect. And the day has been recognized as one deserving of a permanent place as a national holiday here as well as in European lands. Governors now annually issue calls, and the two-minute prayer at noon has become nation-wide in the United States of America as in Great Britain, for there also the date is enshrined in the hearts of the people.

The American Legion and the British, French, Italian, and Belgian veterans have naturally assumed the chief charge of Armistice Day. Schools and churches in various lands use it impressively in their efforts to combat the war spirit and to promote brotherhood and good will among all the people. The war mothers everywhere meet for mutual comfort and solace. Thoughtful men and women have united to perpetuate the lessons of the war, as witness the effective movements for the practice of economy and thrift, for arbitration, for the study of war's terrible results, for a wider use of good music, and for the enforcement of our prohibition laws.

ARMISTICE DAY

153

The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America has asked that Armistice Sunday, November 11th, be observed as World Court Sunday.

When the armistice was signed November 11, 1918, the entire world was thrilled with joy. The hopes of hundreds of millions of men and women ran high for a peace that would be permanent, bringing justice and fair opportunity for all.

Few realized, however, the difficulty of making of such a peace nor how fierce the nationalistic passions had become and how diametrically opposed were the policies and desires of the many nations and peoples, new and old, great and small.

Five weary years have passed since the armistice. It has become clear to most that the final establishment of Permanent Peace between the nations will not come at a bound. Come it will, but only through long and patient processes of national and international education, through willingness of nations to make concessions one to another, through desire for helpful international co-operation, and through the creating by constructive statesmanship of the instruments and agencies of a World Peace System.

During these five years, at least two important steps have been taken towards this goal, in which the United States have participated, one the Washington Conference on Limitation of Armament, the other the Permanent Court of International Justice.

At the Washington Conference agreements were reached by the principal powers to limit for a period of years their respective naval building programs. Already, many hundreds of millions of dollars have been saved to the people of the nations and have been diverted to useful and constructive purposes. But of more importance than the money saved is the removal of misunderstandings, the quieting of fears, and the development of a spirit of mutual confidence between the powers bordering on the Pacific.

By the establishment of the Permanent Court of International Justice (January, 1922), many nations have taken a significant step forward toward the substitution of justice through law for injustice through the violence of war. For the full success, however, of this World Court, it is imperative that all the principal nations should be its active supporters. America's presence as a member of the Court is particularly important, if not indeed essential. "The Court will not abolish war," said President Harding at Salt Lake City, "but it is the longest and most practicable step in that direction taken thus far in the history of the world." Membership in the World Court does not commit any nation participating in its decisions to the slightest foreign entanglement or to any possible future wars.

Day For Dependents 154

This is a day when we should remember those who fell in defense of great principles in the recent war and when we should not fail to search out the dependents that are left with us as a result of injuries received, and minister to them every kindness that they stand in need of.

Loyal Action Necessary 155

Loyal action at the front was not more necessary in its day than loyal action at home in working out patiently the problems of industry, thrift, and fidelity to duty. The observance of Armistice Day should inspire all to a sense of individual and personal responsibility in meeting one's own task patiently, consistently and joyfully.

Armistice Day 156a

"He must reign till he hath put all enemies under his feet."

"But now we see not yet all things under him, but we see Jesus."

"Peace I leave with you, my peace I give unto you."

"How long, O Lord, holy and true?"

"Return, O Lord, how long? and let it repent thee concerning thy servants: O satisfy us early with thy mercy."

SUGGESTIVE TEXTS AND THEMES 156b

The Meaning of Peace: 1. The Greek word appears to mean "to bind," implying severance and union. 2. The English word implies a pact, compact, an agreement. 3. The Hebrew word includes the ideas of friendliness, rest, security, completeness. Note the order of experience:

union; agreement; friendship; rest; security; completeness.

The Need of Peace: 1. Peace of conscience in pardon and acceptance, Isa. 48:22; Rom. 3:17; Psa. 120:6. 2. Peace of heart in rest and fellowship, Num. 6:26; 25:12; Psa. 4:8; 29:11.

The Provision of Peace: 1. "Peace with God," Rom. 5:1. Barriers removed. 2. "The peace of God," Phil. 4:7. Burdens relieved. These are distinguished in John 20:19, 21 (see context); also in John 14:27, peace as a legacy and as a gift.

The Source of Peace: 1. "Of God," Phil. 4:7; Col. 3:15 R. V. 2. "The God of peace," Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20.

The Medium of Peace: 1. Christ's person, Eph. 2:14; Isa. 9:6; prince; 2 Thess. 3:16; Heb. 7:2. 2. Christ's work, Eph. 2:15; Col. 1:20. Cf. Isa. 53:5. 3. Christ's preaching, Eph. 2:17; Acts 10:36. 4. Christ's gift, John 14:27.

The Sphere of Peace: 1. In Christ, John 16:33. 2. In the Holy Spirit, Rom. 14:17.

The Instrumentality of Peace: 1. The gospel Eph. 6:15; 1 Cor. 7:15; Luke 1:79. 2. Faith, Rom. 5:1; 15:13. 3. The mind of the Spirit, Rom. 8:6.

The Nature of Peace: 1. Great, Psa. 119:165; cf. Isa. 48:18, "as a river." 2. Abundant, Psa. 37:11 and 72:7. cf. 1 Pet. 1:2 and Jude 2. 3. Indescribable, Phil. 4:7. 4. Perfect, Isa. 26:3. 5. Everlasting, Isa. 9:7, "no end."

The Power of Peace: 1. To fill, Rom. 15:13. 2. To guard, Phil. 4:7. 3. To rule, Col. 3:15 (to umpire).

The Companions of Peace: 1. Grace, Rom. 1:7. 2. Mercy, Gal. 6:16. 3. Righteousness, Rom. 14:17. 4. Joy, Rom. 15:13. 5. Faith, 2 Tim. 2:22. 6. Love, 2 Cor. 13:11. 7. Life, Rom. 8:6. 8. Holiness, Heb. 12:14. 9. Purity, Jas. 3:17. 10. Gentleness, Jas. 3:17.

The Outcome of Peace: 1. In character, Gal. 5:22, "fruit—peace." 2. In fellowship, Eph. 4:3, "a bond of peace;" Eph. 6:23. Mark 9:50; Rom. 12:18; 2 Cor. 13:11; 1 Thess. 5:13. 3. In action, Matt. 5:9; Jas. 3:17. 4. In service, Eph. 6:15.

The Possibilities of Peace: 1. Through life, Mark 5:34; Luke, 7:50. 2. At death, Luke 2:29; 3. In eternity, 2 Pet. 3:14.

The Scope of Peace: 1. On earth, Luke 2:14. 2. In heaven, Luke 19:38.

The Secret of Peace: 1. Surrender, Isa. 9:7, "Government and peace;" 2 Thess. 3:16, "Lord of peace." 2. Trust, Isa. 26:3; Rom. 15:13. 3. Obedience, Psa. 119:65; Isa. 32:17; Jas. 3:18. 4. Earnestness, 1 Pet. 3:11; Heb. 12:14.

Armistice Day on Sunday 157

Armistice Day occurs on Sunday this year. The day affords an occasion and an atmosphere of expectation which every live church and minister will improve to the utmost. The peace movement can never be made to move until it finds its inspiration in Christian faith. And while the observance of special days synchronizing with national celebrations is by no means sufficient to vitalize the church's conscience with respect to its peace obligations, the use of such days is not to be dis-

regarded. The land should resound with the echoing words of prophecy on that Sunday. The materials of war are known by us to exist all over the world, in spite of our great war to end war, and these materials are even more inflammable in their possibilities than in 1914.

The church will truly honor the nation's soldier dead, and its soldiers living, by dedicating itself to the great enterprise of ending war. Our ex-soldiers themselves will respond to this note. They do not glorify war. They loathe and hate it. And they will honor the church that rejects war as a way of settling international differences. Here are two stanzas written by E. D. Schönbberger:

The Great Armistice 158

The joy that leaped into thy waiting sight
From that wee bit of swaddling prophecy
When thou didst lift it on thy eager hands,
Is but a gleam to that transcendent light
That bursts my heart and loosens all the bands
Which bind me to the earth. I, too, have seen,
O ancient Simeon, and sing with thee:
"Nunc Dimittis!"

Long ages have I carried on my breast:
Not only these last years of misery,
But all the years since Jesus heard thy song—
Dark bloody years, by bloody kings oppressed.
They seem to crush me with their load of wrong.
Today, they say, all strife is at an end!
I, too, have prayed, and now I sing with thee:
"Nunc Dimittis!"

Peace Between Nations 159

We often hear the South American republics ridiculed for their frequent warfare. But two of these republics have taught the rest of the world a lesson in peace that is worth imitating.

"The Christ of the Andes" is a great bronze statue of Jesus Christ cast from the molten metal of cannon, standing on the crest of the Andes, nearly 15,000 feet above sea level, on the boundary line between Argentina and Chile. It was paid for by the women of Argentina, and unveiled in 1904 in commemoration of the treaties of friendship, arbitration, and disarmament by which the two Republics had settled a long and dangerous dispute. This dispute was over the ownership of a territory which controlled the watersheds of the Cordilleras, and included 83,000 square miles of land. On the pedestal of this great monument of Peace are the words (in Spanish): "Sooner shall these mountains crumble to dust than Chileans and Argentines break the peace which they have sworn at the feet of Christ the Redeemer to maintain." Near the statue has been created a hermitage, to which have come monks and dogs from St. Bernard, for the purpose of living there and rescuing the travelers from the mountain storms and cold.

Would it be worth while to have the whole world at peace—a guaranteed, absolutely assured, peace? Why? Just from the lowest standpoint, that of money, notice this: "The world is spending each year on its armies and navies two and one-quarter

billion dollars. If the world would settle its difficulties in an International Court, it could reserve one-half billion dollars for an international police force, and with the balance it could build every year, 250,000 miles of macadamized roads, six railroads from the Atlantic to the Pacific, five trans-Siberian railroads, or five Panama Canals."

Do you think the world's peace will ever come? Why—or why not? How will it come?—C. G. T.

Victories of Peace 160

Doubtless there are times when controversy becomes a necessary evil. But let us remember that it is an evil.—Dean Stanley.

Whenever there is war there must be injustice on one side or the other, or on both.—John Ruskin.

Peace hath her victories no less renowned than war.—John Milton.

Religion should extinguish strife,
And make a calm of human life.

—Cowper.

The Dove's Wisdom 161

"The dove of peace is hovering over Ireland, but you can't fool a dove about a safe place to light," said the Marion Mirror editorially recently. Nor will the dove of peace alight on earth to stay until the Prince of Peace is reigning there.

Peace or Death 162

"If we do not destroy War, War will destroy us."

—Lord Bryce.

Christians in War 163

I have read of a certain regiment ordered to march into a small town and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ and proved their faith by works. A courier from a neighboring village informed them that troops were advancing to take the town. They quietly answered, "If they will take it, they must." Soldiers soon came riding in with colors flying and fifes piping their shrill defiance. They looked around for an enemy, and saw the farmer at his plow, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, "the harlequins of the nineteenth century." Of course none of these were in a proper position to be shot at. "Where are your soldiers?" they asked. "We have none," was the brief reply. "But we have come to take the town." "Well, my friends, it lies before you." "But there is nobody here to fight." "No, we are all Christians." Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. "If there is nobody to fight with, of course we cannot fight," said he. "It is impossible to take such a town as this." So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser.

This experiment on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe.

I Believe

164

- I. In a sweeping reduction of armaments.
- II. In international [law,] courts of justice and boards of arbitration.
- III. In a world-wide association of nations for world peace.
- IV. In equality of opportunity for all races.
- V. That Christian patriotism demands the practice of good-will between nations.
- VI. That nations no less than individuals are subject to God's immutable moral laws.
- VII. That peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
- VIII. That nations that are Christian have special international obligations.
- IX. That the spirit of Christian brotherhood can conquer every barrier of trade, color, creed, and race.
- X. In a warless world, and dedicate myself to its achievement.

Peace

165

Earth moves along, with her sobs and song,
For, like men, she has sobbed and sung
Since the birth of time, in that age sublime,
When this old world was young;

With a dance of glee, o'er a tranquil sea,
When men are at peace with men,
She is blithe and gay, through each sunny day,
For she has no heartache then.

With a wild unrest in her troubled breast,
When in battle foe meets foe,
Then her teardrops fall, with her love for all,
And her tide of joy ebbs low.

Oh, haste the day! when all nations say,
"Let war and its horrors cease,"
When every land stands hand in hand,
For universal peace.

—Lauren Kenham.

"The Beaten Foe and the Beaten Sword" 166

"He shall judge among many people and rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks." The order is fine. "They shall beat their swords"—the conquerors may like to do it, but it is more effectual when the warrior transforms his own implements, showing he had been transformed internally. The Lord does the rebuking—the soldier does the hammering on the anvil. The plan is old enough, to disarm by agreement or by compulsion. How about by impulse—choice—affectionate regard? Mars mars the arms of the adversary. Love transmutes the metal to higher uses, and agriculture thrives by an enlistment in the vineyard as prompt and courageous as for service "overseas." The conquest of the soil follows the conquest of the soul. The order which prevails, as the end attained, is divine. "The mouth of the Lord hath spoken it," and confusion results by any altered arrangement.

Conference and Conquest

167

"The end of the Conference is the beginning of the Conquest." The Washington Conference has done its work. It has started the nations facing toward a Warless World. It has turned the attention of the world to plans for the practice of permanent peace. It has brought within the range of practical possibility the ending of competitive navies, the scrapping of many capital ships and large reduction in naval expenditures.

Letting Out Water

168

It is said that one of the most devastating wars which ever occurred between American Indian tribes grew out of a child's quarrel over the possession of a grasshopper. The results of any war can never be foretold from a knowledge of its origin. The command to fire on Lexington Common, on April 19, 1775, cost England her most valuable colonial possessions, and the first shot at Sumter set free four million slaves. "The beginning of strife is as when one letteth out water; therefore, leave off contention before there is quarrelling."

THANKSGIVING DAY

We asked the telephone girl at a great railway station her impression of the people who crowded up to the booths all day long. "Oh!" she said, "mostly I don't notice particularly. I only look up if there's something unusual—like somebody's saying, 'Thank you.'" Is thanksgiving unusual with us as Christians? Cannot we lead our people, fellow pastors, into more of the spirit of gratitude, and into a more full and frequent expression of it?

Suggestive Texts and Themes 169a

The Beauty and Utility of Gratitude: Psalms 111:1-10.

The Lovingkindness of God Remembered: "We have thought of thy lovingkindness, O God, in the midst of thy temple." Psalm 48:49.

God's Benefits: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Psalm 68:19.

The Loaded Table: "Come and dine." John 21:12.

The Thankful Family: "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house." Deuteronomy 26:11.

The Singing Soul: "Singing and making melody in our heart to the Lord." Ephesians 5:19.

Excellent Loving-Kindness: "How excellent is thy loving-kindness, O God!" Psalm 36:7.

Think and Thank: "Bless the Lord, O my soul, and forget not all his benefits." Psalm 103:2.

Practical Thanksgiving: "What shall I render unto the Lord for all his benefits toward me?" Psalm 116:12.

Why We Should Give Thanks: "O give thanks unto the Lord, for he is good, for his mercy endureth forever." Psa. 107:1, 2.

Thanksgiving On a Narrow Basis: "That I am not as the rest of men." Luke 18:11.

The Grace of Gratitude: "Praise is comely." Psa. 33:1-22.

The Bountiful Hand: "Thou art good." Psa. 119:68. "Thou openest thy hand," Psa. 145:16.

God Governing the Nations: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously." Psa. 67:4.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." Psa. 92:1.

The Thankful Heart 169b

"Be ye thankful." Col. 3:15.

Luther was a great preacher, he was a competent judge. In his testimony to one of the impressive preachers of his day, Luther told of a little robin that lived in the trees about his own home. He said: "I put his crumbs upon my window-sill, especially at night. He hops on to the window-sill when he wants his supper, and takes as much as he desires for his need. Thence he always hops to a little tree near by, and lifts his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing, and goes to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have heard on earth."

So excellent was this little preacher! Though he could not utter a single word, his theme was unmistakable—gratitude and trust! And we need such sermons frequently. We like to *get* things, and we like to *forget* things—at least, that is the way it looks. Of the ten lepers the Master cleansed one day, only one returned to give thanks. The word "thanks" is only "think" in another form. The thankful are ever the thankful. Those who grab their gift, and forget the giver, are thankless and selfish. The Scriptures classify the unthankful and the evil together.

Gratitude is strictly a virtue, and in gratitude is a base and repulsive vice. "Gratitude is the memory of the heart," and this heart memory is as necessary to the moral make-up as the other memory is to the mental. The truly thankful person is wise in the philosophy of life, and he has reached a high state of grace.—W. S. S.

Bundles of Benefits 170

When Rev. J. Iverach, D.D., was preaching on Psalm 103, he introduced his sermon thus:

The Psalmist set himself one day to count up the benefits he had received from God. He had not proceeded far when he found himself engaged in an impossible task. He found he could not count the blessings he had received in a single day, so set himself to find a help to memory. He took those benefits which he desired not to forget, and he tied them up in bundles. He shaped the bundles into a song. Let us open the bundles and examine them. There are five of them; we see that they are divided into three and two. The first three are bound together by a common

reference to sin, and the consequence of sin. The last two reveal how God would deal with his people if sin were taken out of the way. . . . In the fifth bundle there are many things for which the Psalmist might well be grateful not only for what is expressed in it, but for the promise of large blessings yet in store for us in the days to come.

Always More to Follow 171

Rowland Hill used to tell a story of a rich man and a poor man in his congregation. The rich man sent a sum of money to a friend to be given to this poor man as he thought best. The friend sent him just five pounds, and said in the note: "This is thine; use it wisely; there is more to follow." After a while he sent another five pounds, and said, "More to follow." Again and again he sent the money to the poor man, always with the cheering words, "More to follow." How this illustrates the giving of our "gracious" Provider, whose gifts are always accompanied with promises that cover and guarantee the future of his children!

The Sure Remedy 172

"I will give thanks unto thy name for thy lovingkindness and for thy truth." Psa. 138:2.

I got a great blessing once in China. I had received bad and sad news from my home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission house these words: "Try Thanksgiving." I did, and in a moment every shadow was gone, not to return. Most people pray little, but praise less. If other things have seemed to fail us, let us "try thanksgiving."—Henry W. Frost, D.D.

Modern Lepers 173

"Were not the ten cleansed? but where are the nine?"

The steamer "Lady Elgin" was sinking. It was a chilly evening in early September. She was brilliantly lighted and loaded with excursionists. She had almost reached Chicago, but before help could be put out she would be gone, and the crowd upon the shore watched her, powerless to help. But not all of them were helpless. Two brothers, students in a theological seminary, plunged through the crowd with a rope in their arms. Nat, the elder, a powerful man and a trained swimmer, leaped into the waves. Inch by inch he fought his way through until he reached the ship and climbed aboard. A moment later he plunged back with a woman in his arms. The crowd hauled him in, choking and cold, but still strong. Again he plunged in, and again and again. Seventeen women and children he brought to shore. At last he sank exhausted. Yet still the cries rang in his ears. After a bit he raised himself and again plunged in. Again and again. Twenty-three human lives Nat Spencer saved before his strength entirely left him. For weeks he lay delirious. The twenty-three whom he had saved

scattered to their homes. The bodies of the three hundred who were lost had been tossed up by the waves, the nation had begun to forget the tragedy. But the twenty-three whom he had saved, surely they did not forget? Surely they were grateful? This is the simple truth about those twenty-three: Not one of them ever came back to thank Nat Spencer for what he had done. Not one of them even wrote him a letter. Nat Spencer went out into life an invalid, having given his strength for twenty-three people who did not so much as say "Thank you."—*Woman's Home Companion*.

Appreciation With Thanks 174

You just know you have the best wife in the world; her patient, forgiving temperament was made to complement your excitable, tempestuous one. And the older you grow, the more you come to appreciate her genuine goodness, and tell yourself that you haven't repaid her loyalty to you, and sweetness of disposition, in like coin. You feel ashamed and mean about it at times, and promise yourself that you will show her how much you appreciate her; but you haven't done it yet, not so she could notice it very much. One day, perhaps, you felt an impulse to pat her on the cheek and tell her what a good wife she had been to you. She'd rather have that than a thousand dollars; but something stopped you, a kind of mock diffidence or false shame. You shun any expression of your gratitude to her; your appreciation is ninety-nine per cent "shun."

And isn't that too much the way we treat Jesus Christ? Take our national Thanksgiving Day, for example, how much more emphasis we are wont to put on the roast turkey with mince pie and other "trimmings" than we put on the union service for returning thanks to Almighty God! Our "thankfulness" is likely to be mostly the "fulness" with the thanks unsaid publicly.

Mind you, there's no substitute for spoken thanks.—*Rev. John F. Cowan, D.D.*

Giving Thanks Always 175

At one of the afternoon meetings at Keswick this summer when Dr. Griffith Thomas was the speaker, torrential rain beating upon the canvas of the tent threatened to make the words from the platform inaudible to the disappointed audience. But when Dr. Thomas arose he asked the congregation to repeat aloud the words: "This is the day that the Lord hath made; we will rejoice and be glad in it."—*The Christian*.

Those Who Don't Return Thanks 176

An honest farmer was asked to dine with a gentleman, and there asked a blessing at table as he was accustomed to do at home. His host said jeeringly, "That is old-fashioned, it is not customary for well-educated people to pray at table." The farmer answered that with him it was customary, but that some of his household never prayed over their food. "Ah, then," said the gentleman, "they are sensible and enlightened. Who are they?" The farmer answered, "They are my pigs."—*London Sunday School Times*.

Let's Hem Our Blessings! 177

Thomas Fuller wrote: "Many favors which God hath given us ravel out for want of hemming, through our unthankfulness."—*Christian Herald*.

Lack of National Gratitude 178

I feel that a nation that passes the point of appreciation and gratitude is in danger soon of passing the point of being fit to receive the blessings of God.

What happens then?

What happened to a lot of proud, bloated, calloused races?

God can't do much with a bump of self-conceit, so prominent that it has worn callous. I think the capacity for playing a large part in the world hinges on national modesty and appreciation of opportunities and gifts. If America is going to be a smug nation, then she's bound to become an inferior one.

You say, "That's old stuff." Would you keep a man in your business who was so stuck on knowing more than the head of the business that he wore his hat on one side of his head when he came in to tell you how much he was doing for you?

Would you feel like bringing a child presents that sat down on them, and said, "Huh, I guess this and lots more is coming to me?"—*Rev. John F. Cowan, D.D.*

Strangers Yet 179

There is a grim little poem written by the Russian Turgeneff. It describes how the different Christian graces were invited to a banquet in heaven, and how they gathered in easy and unconstrained fashion because they already knew one another so well. But there was an exception. "Benevolence and Gratitude alone of all seemed strangers yet; they stared when they were introduced; on earth they never once had met." "Never once" is unjust and over severe; but, none the less, Benevolence and Gratitude meet on earth far too seldom.—*Rev. Alexander Smellie, D.D.*

Power of Thanksgiving 180

"O, I do so love Jesus Christ!" It was a young Welsh girl who said this, rising timidly in her Christian Endeavor meeting. But she said it with so much earnestness, with such evident depth of feeling, that a revival broke out in that Christian Endeavor society. It spread to the church, then it went like wild-fire all over Wales, then it spread to other lands till not a country in the world but felt its blessed influence. So much for the power of simple thanksgiving.

Gratitude Awakening 181

A certain beggar was crying out along the street that he was the brother of a king and yet he had no shoes. "What a shame," he said, "that a king's brother should go barefoot!" Then he saw a poor fellow carried by who had lost his feet, and filled with shame he began to thank God that he still had his own feet, though they were unshod.

God's Share 182

A farmer who took a farm on shares, at the end of the year brought to the owner all the thistles and tares, while he kept the good grain for himself. Do we bring all our troubles and cares to the Lord, but forget to share our joys and blessings with him?

Have We Said "Thank You?" 183

A lady was visiting a hospital. She went up to a bed on which lay a wounded soldier, and said gently, "Thank you for being wounded for me." The man's face brightened. That was a new thought to him; it made the pain more bearable to look upon it in that light. Do you realize that long ago Some One was wounded for you? And that "Some One" was no less than the Son of God himself.—*Sunday School Chronicle.*

We Have Most to Be Thankful For 184

I'm going to catch you on the most self-evident proposition; Americans have more to be thankful for than all the rest of the world combined. Doesn't your heart grow sick when you read what returning travelers tell of what they saw in Germany, Russia, Greece, Turkey, etc.? How could Europe be thankful? How can nervous, apprehensive France? How can burdened, unemployed England? And, when you think of the Armenians, you shudder and sigh.

Why, every religious meeting we hold ought to be a thanksgiving service. Yet at our organ pavilion in Balboa Park last Thanksgiving, where all the Protestant churches met to give thanks for national blessing, there weren't half so many people as assembled in the stadium in the afternoon for the football game. —*Rev. John F. Cowan, D.D.*

Thanksgiving 185

The roar of the world is in my ears;
Thank God for the roar of the world;
Thank God for the mighty tide of fears
Against me always hurled.

Thank God for the bitter and ceaseless strife,
And the sting of his chastening rod;
Thank God for the stress and the pain of life,
And oh! thank God for God!

—*Joyce Kilmer.*

Tomorrow 186

One cold morning in February we stood looking out upon a world encased in an icy armor which sparkled with unrivaled beauty in the sunshine. "Beautiful!" said one. "Yes, it is very beautiful, but it will all be gone before noon." The little restless maiden, quiet for once as she gazed upon the glory, looked up and brightly said: "Never mind. There'll be something else beautiful tomorrow." The Lord who hath done great things for us, whereof we are glad, is doing, and will continue to do great things for us, whereof we shall be glad.—*Record of Christian Work.*

Dumb Thanksgiving 187

A dumb love is acceptable only from the lower animals.—*Henry Van Dyke.*

Thanksgiving Day 188

After Armistice Day comes Thanksgiving Day. This should be the happiest and most joyful in all the three hundred and sixty-five days of any year of grace, save Christmas. It is supremely the family day, a day dedicated to home, home memories and home ties, a day when father and mother and all the children can sit around the common board, the day for the reunion of families which for the rest of the year are far separated, the day for grandfathers and grandmothers, fathers and mothers, and all the children, down to the youngest toddler.

There is also an Unseen Guest at these Thanksgiving tables. He is not always recognized by any means; no chair has been set for him; there is no thought of his presence on the part of many.

Thanksgiving Day should be a day of blessed memories, memories of the Pilgrim Fathers who inaugurated the day, memories of the blessed ones in the family circle who have crossed the river, memories of God's goodness to our country, the country which he has brought through so many crises and is constantly enlarging and blessing. Should it not, indeed, be a holy day?

A Grateful Bird 189

An exhausted bird dropped on the window-sill of a dentist's office, several stories up, in a large building, in San Diego, Cal. The dentist, a woman, was standing near the window, and opening it, she picked up the bird and examined it for signs of injury. She found that it had had one of its legs so badly injured that the foot hung by a piece of tendon. The dentist cut the tendon, releasing the foot, and the little bird, after partaking of food and water, flew away.

About a month later this bird with one leg brought another bird with drooping wings to the kind woman's window-sill. She discovered that the new patient had a deformed bill, which prevented it from freely picking up its food. A successful operation was performed upon the bill and the bird ate a hearty meal and departed, singing joyfully. Since that day the one-legged bird has brought several other afflicted birds to the window-sill of its friend in need. The woman dentist never enters her office now that she does not look out of her windows to see if a new bird patient has arrived. Even in sunny California the birds that love the company of mankind are not always as well provided with food and water by nature as they would like, and, besides treating ailing birds, this kind woman has long made it her practice to place food and water on one of the broad window-sills. Each day she has dozens of grateful visitors who call regularly to partake of this free lunch and refreshing drink. Some of them come to know her so well that they fly in through the opened windows and sing a song of gratitude while perched upon the electric light fixtures or curtain rods.—*Our Dumb Animals.*

Great Texts and Their Treatment

SUPREME POINT IN ENERGY

"Put on thy strength." Isa. 53:1.

In every man there is more or less of latent energy, unknown under ordinary circumstances, and flaming out in exceptional hours to the surprise of the man himself. In the text the captive daughter of Zion is exhorted to put on her strength; that is, to rouse herself and claim her whole dowry of privilege and influence—there is strength in her, and she must rouse it; there must be an effort of will; life must conquer circumstances.

Drive a horse from home, and in the course of the day he will show weariness which you may regard as a sign of utter exhaustion; but turn his head homeward, and see what a change takes place! How willingly and swiftly he runs! He has put on his strength. Work for a person who is not a favorite, and the hands soon tire; every effort is a weariness to the flesh; on the other hand, serve a person who is beloved and the task is a delight. Undertake an engagement which does not excite the interest of the heart, and it soon becomes irksome. The mother waits upon her sick child, and wonders how she can endure so much. The mystery is in the love.

We are strong when we work in the direction of our will. The question is not one of muscle but of purpose.

What objects, then, are worthy of "all our strength, all our mind, and all our heart?"

I. No object which appears upon this world only is worthy of the supreme energy of man. Even in secular affairs we work by laws of proportion and adaptation. If a man employed a steam-engine to draw a cork, we should justly accuse him of wasting power. If a man spends his days and nights carving cherry-stones, we say he is wasting his life. We have a common saying "The game is not worth the candle," showing that in common affairs we recognize the law of proportion, and that results determine the value of processes. Think of a being like Man spending his lifetime in writing his name in the dust! There is a success which is not worth securing. Suppose a man gets all the possible money, and fame, and luxury. What does it amount to?

II. Spiritual objects are alone worthy of the supreme energy of man. "Thou shalt love the Lord thy God with all thy heart." (1) They are akin to his own nature. (2) They touch every point of his being. (3) They prepare him for the future. Boundless are the prospects of the spiritual thinker! His library, the universe! His companions, the angels! His teacher, God! In view of such prospects, how time dwindles, and how earth passes as a wreath of smoke!

III. The fact that spiritual objects alone are worthy of the supreme energy of man should impel to decisive action. 1. Put on thy strength—for the time is short. 2. Put on thy strength—for the enemy is on the alert. 3. Put on thy strength—for the Master is worthy.

A call to the Church. The call is to activity! He who gives the call will give the grace. The Church is not to be feeble and tottering; it is to be strong, valiant, heroic. The Church has too long spoken with doubtful emphasis in her doctrine, her avowals, and her prayers. In her case, firmness of tone is itself an argument. It shows the strength of her conviction and the earnestness of her purpose. Put on thy strength is an exhortation: "Use thy whole influence, concentrate thy designs, be equal to the occasion."—P.

THE LAST BRIDGE

"Many turned back, and walked no more with him." John 6:66.

Lady Jeunes once asked Mr. Joseph Chamberlain why, in his opinion, so many men fall short of their ambition. And Mr. Chamberlain answered, "They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps even at the third; but the dragons are always more formidable the further we go. Many turn back disheartened, and very few will meet the monsters to the end. Almost none is willing to have a try with the demon at the last bridge; but if he does, he has won forever."

That is a very vivid interpretation of human experience. But it has a much wider application than the political world which Mr. Chamberlain had in mind. It is supremely true of the highest relationships, even of the loftiest concerns of the soul.

I. Many of us get through the earlier struggles, but we are daunted by the later foes. We get over the Slough of Despond, but we dare not face the castle of Beelzebub. Or we pass the castle, but we become fearful at the sight of the lions. Or if the lions are behind us, Apollyon makes us afraid. And all along the road we meet with pilgrims who are turning back because some new menace has robbed them of their courage. They were wearing the guerdons of many victories; but they fearfully assume that this last struggle will be beyond their strength, and so they turn back, and they lose all their guerdons in their retreat.

II. All this is a most unwise and deadly misunderstanding of our resources. For it is a law of grace that in the Christian life "every conquest won" prepares us for the next conflict, endowing us with all the needful equipment. The events in our spiritual life are not a loose mob, a gathering of unrelated fragments, no happening having any vital connection with the one that follows on. In God's good grace, the happenings become a series, and each becomes our servant to lead us to the next. When we have slain the lion, the strength of the lion is in our loins when we march forward to meet Apollyon. So that if the dragons do become more formidable as we advance, we are all the stronger to meet them. God will not allow us to be tried above that we are able.

III. And it sometimes, nay, it often, happens that the bridge we most feared had no defending forces when we arrived. "When they were past the first and the second wards, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord, and they went out." That iron gate is often the easiest of all! The angel of His presence is with us along the way, and if we are faithful to his call he will assuredly see us through.—*Rev. John Henry Jowett, D.D.*

CHRIST OUR LIFE

"The life." JOHN 14:6.

Here is the climax of this wonderful sentence. Jesus is the way, the truth, and the life.

I. Christ is essential life. In himself, independently, self-existent, eternally. Cannot be said of any other. The vitalities before the throne are living creatures only, he is the life. They once were not. Christ is ever the same, "yesterday," etc.

II. Christ is the fountain or author of life. All life proceeded from him—celestial, terrestrial; the one great source. "I am the life."

III. Christ is the life of our graces. Of faith, of hope, of love, and every other grace of the spirit.

IV. Christ is the life of our obedience. We live by him—for him—to him.

V. Christ especially is the giver and essence of our spiritual life. The life of dead souls. "You hath he quickened." But more, he is the "life itself." "I live by Christ, and Christ liveth in me." He is to the soul as life to the body, its one essential vitality. Christ is our regenerating life, sanctifying life, etc.

VI. Christ is our resurrection life. "I am the resurrection and the life." God hath given to us eternal life, and this life is in Christ. Eternal life in all its enjoyment and glory. "Because I live;" as he lives; where he lives.

VII. How Christ is our life. His essential life we have seen, but how is he ours? 1. By the assumption of our nature. 2. By the shedding of his blood. Life out of death. 3. By his resurrection from the dead. He died, but did not remain the captive of death; did not see corruption. "I am he that liveth." "Alive for evermore." 4. By his spiritual indwelling in the soul. "Christ in you." "Christ our home" now, and glory for ever.—*B.*

CRIME IN GERM

"Thou shalt not kill." Exodus 20:13. "Out of the heart proceedeth murders." Matt. 15:19. "Thou shalt not steal." Exodus 20:15. "Out of the heart proceedeth thefts." Matt. 15:19. "Thou shalt not bear false witness." Exodus 20:16. "Out of the heart proceedeth false witness." Matt. 15:19.

These commands would form excellent texts for a prison chaplain, but surely not for a preacher who addresses the most established respectability of the age—the respectability of distinct Christian profession! What if, after all, we be convicted of the very crimes which we shudder to mention. What if there be a theft of the tongue,

as well as of the hand? What if in daily talk we commit perjury in the court of God? It is only possible to some people to get a clear idea of the spirituality of God's law by moving backwards step by step from broad, vulgar, detestable crimes, to the passion which inspired them, and from the passion to the secret unspoken motive. "Thou shalt not kill;" "Out of the heart proceed murders." "Thou shalt not steal;" "out of the heart proceed thefts." "Thou shalt not bear false witness;" "Out of the heart proceedeth false witness." Human law takes notice of acts, not of dispositions; God's law determines everything by the motive or purpose which leads to action.

I. "Thou shalt not kill." Killing is not mere bloodshedding. Anger without cause is murder. Oppression of the weak is murder. Depriving a man of the means of getting a livelihood to gratify revenge is murder. "Whosoever hateth his brother is a murderer."

II. "Thou shalt not steal." A man may rob God as well as his neighbor. He who wastes his employer's time is a thief. He who withholds just praise is a thief—social, literary. He who detracts from the just honor of his fellowman is a thief. "He who filches from me my good name robs me of that which not enriches him, but makes me poor indeed." He who vows and does not pay is a thief.

III. "Thou shalt not bear false witness." False witness is lying. But what is lying? You may repeat the very words of a speaker and yet misreport him. How? By putting upon his words an emphasis not his own. The words are his, the tone is yours!

Now, strange as it may seem, the three crimes of which we have been speaking are spiritually similar, almost identical. He who kills steals life. He who steals life is prepared to bear false witness. He who bears false witness both steals and kills.

IV. As, therefore, sin is in the sight of God a question of the heart and not merely a question of the hands, there arises an inquiry of the keenest practical interest: How can we reach the disease which is consuming our spiritual life? When we put this question in earnest we are prepared to hear the glorious Gospel. So long as we think we can wash the evil off our hands in any one of the world's rivers, we do not feel our want of a Gospel. Seeing what is meant by the spirituality of sin, we shall feel our need of Divine help.

See the Cross! There is a Sacrifice which touches sin before sin comes into action—touches it in the heart—touches it as a germ. Then see the ministry of the Holy Ghost! That ministry operates upon the very life of life; upon the first pulsation and breathings of our spiritual nature.—*P.*

BETTER EVERY MONTH

Rev. Caleb E. Fisher, D.D., of Lowell, Mass., writes: "Your magazine grows better every month. What more can I say?"

HOMILETIC DEPARTMENT

THE BEST OF RECENT SERMONS

Rev. John Henry Jowett, D.D., Rev. Lewis Keast, Rev. E. W. Caswell, DD.,
Rev. Leslie E. Dunkin

The Great Thanksgiving Psalm

REV. JOHN HENRY JOWETT, D. D., London, England

Text: "Bless the Lord, O my soul," etc. Psal. 103.

I do not know that my own interest gathers more greedily and more yearningly anywhere than round about this Psalm. I should like to have known the man who sang it, and especially to have had his acquaintance on the day the Psalm was born, and his soul was just beginning to pour out its rapturous emotions in this jubilant phrase. And I would have liked to have known him a little earlier when he was clouded with depression, before the time of the singing of the birds had come. I would like to have been there when the man found his wing and his song.

I like to exercise my imagination in these high matters and try to conceive what this man would be like if I saw him in modern dress, moving in our streets, and mixing in our common affairs. What was he like? How did he look? What was his demeanor at home, and his carriage in social fellowship? Where was he when he sang the song? In a house, a guest at the king's table, or a wandering minstrel?

I like to ask these questions though no answer is forthcoming. Even to ask the question brings the singer out of the abstraction in which he is lost. He was a man like you and me. Wore clothes, had his sorrows, went to a wedding like you and me, and to a graveyard, too. What was he like, I say. Even to ask the question is a profitable thing. It endues the singer with flesh and blood.

Behind that mighty Psalm there must have been mighty happenings. It opens with a voluminous volume of music, and sweeps along with the roll of a great river. It culminates in a weight of harmony like a mighty oratorio. You can tell the man had rich experiences because of the way he wrestles with language in trying to express them. Anybody who reads the Psalm with attention, will find that he goes out and about and lays hold of this emblem and that, that he may tell out what the Lord had done for his soul. He seems to sit down, or perhaps move about, in the familiar lanes and by-lanes of his homeland, as I used to walk about the highways and byways of Grasmere. He walks about thinking of the Lord, and the Lord's dealings with him, and seems to say, "How shall I express it? What vehicle shall I use? What shall be the bearer of my message?" He just piles them all together until the Psalm abound in figures, symbols, metaphors, illustrations, to express how the Lord has been doing mighty things in his life.

I. Look at the Metaphor. The Psalmist is wondering how to tell you and me what it feels like to be a friend of God—to be redeemed, and he sends his imagination out on a sort of scout message, to recall things he has seen that he may use them as the bearers of his witness. First, he sees a man who was once walking in poverty and who has been lifted out of poverty into the treasures of an exceedingly rich inheritance. And he says, "I feel just like that. Bless the Lord, O my soul, and forget not all his benefits, who hath made me his beneficiary, crowded me with benefits."

He sees a prisoner against whom there has been an indictment, and now has an acquittal, and he says, "I feel just like that prisoner who has now found his freedom. 'Bless the Lord, O my soul, who forgiveth thee all thine iniquities.'"

Still that does not express all he has to say. He sees men who have been smashed, broken in some form of calamity or disease, and have recovered to gracious healing. And he says, "I feel just like that, like a man who has been pulverized and then made whole—who has been the victim of some fatal disease and is now healed. 'Bless the Lord, O my soul, who healeth all thy diseases.'"

He recalls the slave market and a slave being bought into freedom, and how the slave was looking when the emancipation was given. And he says, "I feel just like that. 'Bless the Lord, O my soul, who redeemeth my life from destruction.'"

He thinks of the throne-chamber in the imperial court, and of what he had probably seen—the chosen leader receiving the crown of sovereignty in an exceedingly picturesque and gracious manner. And he says, "I feel just like that. 'Bless the Lord, O my soul, and all that is within me—who crowneth thy life with loving kindness and tender mercies.'"

He thinks of the banqueting hall, and the favored guests, and he says, "I feel just like that. 'Bless the Lord, O my soul, who satisfieth my mouth with good things from the king's table, so that my youth may be renewed.'"

This man does not know how to tell his mind. All words are like tiny buckets to carry away the Atlantic, and therefore you are not surprised when I say I would like to have known him. A man of such large experience, redeemed from such tremendous bondage, so uplifted, so holy, so healthy, so hilarious and exultant, in the life of God!

I do not know how long the singer wandered about to seek a figure to express the high mark.

He went outside the house at noon, looking for something that would tell the people of the mercy of God. He went out at midnight and the only figure he could find to express the wide range of the riches of the divine mercy, was the amplitude of the heavens. "As the heaven is high above the earth so great is the mercy of my God to me." Nothing less than God's heavens would suffice.

How the prophets delighted in the heavens! "The heavens declare the glory of God and the firmament showeth his handiwork." "The heavens drop down dew." "He hath stretched out the heavens like a curtain." "Lift up your eyes to heaven and look." And now this redeemed, emancipated child of God declares the mercy of God is like unto the heavens in their loftiness, their sublimity, their grandeur. What a man he is for range!

And still he wants to tell you what he thinks about divine forgiveness that removed sin where the path of the swallow is not known and where even the eye can never reach. He gazes on the right hand, on the dim line of the far horizon, and then on the left hand. And he says, "My God's forgiveness has removed my sins as far as that dim line is from that dim line. As far as the east is from the west."

These are the mighty symbols in a mighty poem, to express the mighty doings of a mighty God in the mighty transformation which the forgiveness and mercy of God have accomplished in this man's soul. The mercy of God is as great and all-encompassing as the skies. And the forgiveness of God is as wide as the immeasurable roll that stretches from east to west. I ask you to enter more fully into the riches of grace and mercy and forgiveness of which we are all heirs in Christ Jesus.

II. How May We Enjoy These Treasures? How do we come into these treasures? I think if we can only know how we may become heirs we might have considerably more intense and absorbing interest in the quality of the inheritance. We will read the Word again. Let me read it with a little change of emphasis. "As the heaven is high above the earth so great is his mercy toward them that fear him." Is that the condition of possession? Is that how we are to enter into the possession of grace? Is that how we are to become possessors of the mercy and the forgiveness of the Lord? "Them that fear him." You have got to get a long way from the ordinary interpretation of "fear" if you are rightly to understand the Psalmist's meaning. In colloquial conversation fear is suggestive of fright, panic, servitude, cringing. Fear is oppressive and repressive. Fear contracts everything.

A man in the United States has written a book with the intention of making out that nearly all the ailments to which we are heirs are the creations of fear. It may be an exaggerated estimate of the ministry of fear, but I think every medical man will tell you that fear is repressive, contractive—never expansive.

Are we to approach our Lord in paralyzing dread? Am I come into the presence of God as a

child comes into a man's presence of whom it is afraid? Am I to live my life in servile shivering dread? Am I to grope along life as though at any moment I may hear the judgment bell? Never to laugh? Never to put on my wings, and soar and sing? Must I be like men crossing a perilous glacier with monster crevices that at any moment may open and devour them? That cannot be the meaning of it, because that kind of thing can never break out into song. A servile spirit cannot ever produce a song like that any more than a lark can sing when the hawk is in the sky.

I go to the Word, and so tell you something that the Word says about it. If there is anybody here who is afraid of God, and thinks in that fright he is pleasing God, listen to this sentence from the Word of God. "The fear of the Lord is the beginning of wisdom." I like that phrase; the fear of the Lord brings you into such a condition that the morning star is shining with the prospect of a fuller day.

"The fear of the Lord is a fountain of life." It is attractive, not repellent; expansive, not repressive. It unloosens the gentle currents of the soul. It does not freeze and seal them. When we fear the Lord we may live. We are more alive in body, in mind, in soul. That is far away from the dried-up ministry of a cringing servitude.

Lastly, if I may quote another, which is a glorious paradox. "They that fear thee will be glad." Here is a strange conjunction—fear, combined with gladness! Fear with the bird singing! Therefore it cannot be a spirit of servility or the shivering fear of the bird when the cat is in the room.

III. The Tremble of Love. It is exceedingly difficult to express what this mysterious thing is. Many of you know what it is but find it difficult to put into words. Is it a trembling at all? I think not the trembling of the slave, but a trembling of the loved one when she has just heard in her virgin ear the first whispered words of love. We had a bird in our home for years and whenever my wife went into the room it began to tremble. Not with dread, but with delight that the one it trusted was near. It trembled in the sensitive perception of her presence. A beloved one perhaps has been far away and is coming back. Do you remember how you heard the gate, and the latch of it lifted? Were you all tremble? The fear of God is the sensitive sense that he is near—that the Lover is here, and that I am delighting in his presence.

It is a sense we can develop as the years go by, young people. I do not say we can begin with the trembling of experienced lovers in the faith life, in our relationship with the Holy Lord. When we turn to the Lord our perceptions may be dim and ill-defined. But when we practice the presence of the Lord, the real fear of the Lord, our senses become exercised and we perceive him.

I remember a musician one night saying something like this: He had six of the finest violins in his custody. They were so exquisite in their sensitivity that when he went near them in the room

in the night the delicate creatures seemed to respond to his footfalls. Their vibratoriness was so exquisite that they turned to song when he went near. I want a soul so sensitive, that, like a Stradivarius, it will echo the footfall of God even though I am by an open grave. That is the fear of the Lord. Sensitiveness to God that expresses itself in worship, adoration, obeisance. Not dread. My Father wants no dread.

The most beautiful thing I saw in Westminster Abbey at the Coronation of King George, was just after he had been crowned, when our Royal Princes and Princesses were coming to render homage. The Prince of Wales was the first to come. He came with a certain fear of the ceremonial, a trembling because of the eyes that were upon him. But when he came to his father, the latter broke through the conventionalities that surrounded him and put his arm around his boy and kissed him. That is like my Father in heaven. They who fear the Lord are the heirs of all the promises, and therefore heirs to the mercy which is as high as the heavens.

I cannot tell how many English words it has taken to express the fulness and original glory of the word, "mercy." Our little English words cannot carry the glory of the Greek. If you refer to the Old Testament you will find our translators have used quite a dozen English words trying to express the contents of the original one. Kindness loving-kindness, merciful kindness, goodness, godliness, bounty, all express something in the mercy of God. Yet when they have all come up and done their business the half hath not been told. Is that mercy of the Lord big enough for thee, for me? Big enough to live, to die, to rise again and still be under? Do not you call that a gospel?

IV. Believers Not Deceived. Just one word of the other great figure, and with our minds filled

with the glory we will go back tomorrow to our common role of duty. "As far as the east is from the west, so far hath he removed our transgressions from us." I think the psalmist must have stood upon some great mountain in Palestine, as I did before the war broke out. I imagined myself standing where the psalmist was. I turned to the East and looked to the hills of Moab and saw the dim line of the horizon far beyond. Then I turned West, to the horizon far beyond the Mediterranean Sea. Yet that was not enough, for East and West never meet. The forgiven sinner and his forgiven sin shall never meet again!

It is a glory to proclaim a gospel like that. It is tremendous glory to believe it. Do you believe it? Is there anybody who regards a gospel like this as a mass of vagaries? Do you think we are deceived? Do you believe that we who rejoice in our salvation are victims of delusion? Do you mean to suggest that when a man has been walking along the miry paths of wickedness, and turns his weary feet to what he believes to be a reconciling God, and finds the forgiveness of the Lord resting upon his past, and the bountiful love of the Lord upon his present, do you believe he is the victim of delusion? Then I say, if that be so, that the best men are the most deceived. Give me their delusion! Give me the restoring power of their belief in God! That merciful, forgiving, gracious, adorable Lord is here, to "break the bonds of cancelled sin, to set the prisoner free." Believe it. It is not a matter of controversy; it is a matter of a contrite heart.

If you fear him, put your trust in him, believe him and live to him, you will add your song to the great strain, and be found singing: "As the heavens are high above the earth so great is his mercy toward them that fear him; as far as the east is from the west, so far hath he removed my transgressions from me."

Trees and Men

REV. LEWIS KEAST, Laurium, Michigan

Text: "And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither, and whatsoever he doeth shall prosper." Psalm 1:3.

Macaulay tells us that in the battle at Talavera in Spain the English and French troops suspended their conflict for a moment to drink of the stream that flowed between them. We who are engaged in the deadly conflict with all that is evil, and all that is opposed to the kingdom of God, would stop a moment and drink of the river of God that through the strength of his infinite grace we may come off more than conquerors. God's river is still flowing.

I. The Psalmist very beautifully places before us the position and character of the children of God. They shall be like trees planted by rivers of water. What a picture! Men like trees. Tall trees, trees of strength, trees of beauty, fruit-bearing trees. Such are the trees that grow by the river of God. They bring forth fruit in

their season; their leaf also shall not wither, and whatsoever they do shall prosper. We are cheered today by the inevitable success of the kingdom of God.

But it is also true that the ungodly are like trees. Short, stubby trees, barren and unfruitful trees. "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away." "Behold now is the axe laid unto the root of the trees." "Men gather them and cast them into the fire and they are burned." Morley Punshon says, "The fig tree was blasted, not because it was baneful, but because it was barren." To live in a day of unparalleled opportunity and blessing, or, in very truth, to live up close to the river of God and act as if there were no God is to invite the judgment of the Lord Jesus Christ. There is a river of spiritual power all about us if we will only open

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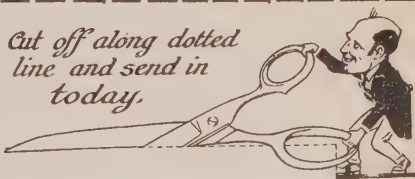
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our lives and let it come in. It is the Spirit that quickeneth and giveth life to God's trees. If the genius of the world's great men had been consecrated and given to Jesus Christ it would scarcely have taken two thousand years to make wars to cease.

II. The text is not only highly suggestive of the position and character of men, but of our resources. In a land like our own America where lakes and rivers abound we can scarcely appreciate, as did the Psalmist, what rivers of water mean. To appreciate it fully we must think of that dry and thirsty land where our Lord lived. Blessed are they that hunger and thirst after righteousness for they shall be filled. If we die of thirst living as near as we do to the river of God surely we can not say, "It is God's fault." "For he visits the earth and waters it; he greatly enriches it with the river of God, which is full of water." Isaiah says, "All the trees of the field shall clap their hands." Why? Ask the Psalmist: "There is a river, the streams whereof make glad the city of God." It is the river of God, full of grace and truth.

The secret and solution of many of our present day problems is a rediscovery of our spiritual resources. The vital question in our international relations, in our domestic and social life, in our personal endeavor to be better men and women is, Can we find new sources of power and energy? Surely it requires a strength that is not our own for this day of incessant demand and constant agitation. Not to say anything of the greater problems which concern mankind, we can scarcely attempt the tasks of a single day without the help of God.

Here the Psalmist would have us see that if the desert places are to be broken up and made to blossom as the rose; or if as Isaiah says, "instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree," it must needs be because of the river of God. All our energy and power and life are in him.

III. Our text suggests not only the fact of our resources but their abundance. We are planted by "rivers of water." This is illustrative of the infinite supply afforded the children of God. The river of God is full of water. He is not slack concerning his promises, nor in their fulfillment. When we consider the answers to our prayers we are ashamed that we asked so little. "I am come that ye might have life and that ye might have it more abundantly;" this is the word of our Lord. Whether you read "the river of his mercy," "the river of his grace," or "the river of salvation"—the analogy is ever true—we are planted by rivers of water.

It must be comforting to remember that amid the changing of the seasons, be it summer or winter, there is no withering of the leaves. Let the dark night of distress come on, or the cold bleak winds of winter, their leaf also shall not wither. Why? They are planted by the rivers of water, the river of God—the God who said, "I will never leave thee nor forsake thee." In seasons of sorrow our leaves shall not wither,

because we are his children, grafted into the true Vine, and there will be constantly flowing in and through us the sap of the eternal, spiritual life. Our only hope of immortality is in him. "His leaf also shall not wither."

IV. Let us rejoice also in the assurance of success. The Psalmist tells us that "whatsoever he doeth shall prosper." It is always true of the one whose delight is in the law of the Lord. If we meditate upon his law day and night we shall surely have success, which, in the life of the tree, means the finest of fruit. Joshua says, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous and thou shalt have good success. Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

A Brahman once compared a missionary to a mango tree. It puts forth leaves and blossoms and then weights its branches with fruits. For itself? No, for the hungry who come to it for food. Did not John have this in mind when he said, "The leaves of the trees were for the healing of the nations?"

Now what are we going to do about it? If this written word means anything it will depend on the decision you make. As Christians are we going on daily depending on our own resources alone, or are we going to trust God and accept his mercy and help? We must ever remember that it is not by might, nor by power, but by my Spirit, saith the Lord. O let us be thankful that there is a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb!

If the tree is not good may we not ask God to make it good?

Only good trees that are fed by the river of God can bring forth good fruit. By their fruits ye shall know them.

Seeing the King

Acts 7:55. While the work of rescue was proceeding among the ruins of Messina after the last terrible earthquake, one wretch was discovered in his dying agony, pinned under a heap of wreckage and debris. Willing hands at once set to work to endeavor to release him, and King Victor Emmanuel himself, coming on the scene, joined in the work of rescue. During the progress of the operations the dying man looked up, and his eye fell on the king. A radiant smile lit up his face, and as the last moments of his life sped away, he murmured, "Now I can die. Long live the King!" The poor Italian could meet his death with contentment because he had seen his king. So Stephen, beholding his Lord and Master, could triumph and die in peace.—*Sunday School Chronicle.*

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Gratitude Expressed in Thanksgiving

The Late REV. EDWIN WHITTIER CASWELL, D. D., New York City

Text: "Be merciful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Psa. 100:4, 5.

Memorial Day, Independence Day, Washington and Lincoln's Birthdays inspire patriotism and devotion to true citizenship. Thanksgiving Day calls for the recognition of the Divine government. On this day, we renew our loyalty and express our gratitude to the beneficent Father for another year of providential prosperity and care.

I. Abundant cause for Thanksgiving is found in the material blessings bestowed. While famine has shadowed some lands, our harvests have been plentiful. No malignant plague has scourged our people; no great catastrophe in nature has fallen upon us. Vastly increasing wealth has made America the most prosperous nation on the globe. Multiplied educational facilities have invited students from all parts of the earth to join with us in the search for truth. The discoveries made in the realm of science continually increase the convenience and happiness of mankind. Great progress has been made in reformatory movements.

Loftier than all other benefits are the spiritual blessings bestowed by the Divine One. The year has been one of wide success in evangelism. The increased devotion to the Bible shown in the giving of millions for its distribution calls for the gratitude of America's millions.

The golden gate of speech, often bolted and barred to the angel of praise should be vocal with the music of thanksgiving. Too many have the lockjaw when prayer and praise are in order. The shackled tongue makes millions dumb.

II. Gratitude is called the "memory of the heart," but the heart must be sensitive to the impressions of God's blessings, or they will be unrecalled. It is said again that "a heart without gratitude is like a grate filled with fuel, unlighted." How cold and dead must be such a being! The fire of thanksgiving would not only bring warmth to the soul and to all in the household, but it would rise in incense to the God of heaven, filling the universe with gladness.

III. The acknowledgement of favors received is not only kindly and courteous but just and honorable. We honor the soldier who has fought for us—shall we refuse to recognize the Son of God, who has died for us? Would that all could exclaim with the Psalmist this Thanksgiving time, "O give thanks unto the Lord, for his wonderful works to the children of men. Let the redeemed of the Lord say so."

The richest man is the one who is the most grateful, whose fire of love burns with the light and warmth of earth and heaven. He sees more blessing in his blessings, more mercy in his mercies, more riches in his treasures, because he lives in the translucent atmosphere of praise. The thanksgiving soul extracts the sweetness from every

flower, drinks gladness from every cup, counts sunbeams and blessings every hour, and treads on gems at every step.

IV. One cannot pay God in money for his goodness. The coin of grateful praise is what reaches the heart of God. Our Father does not require an equivalent for his gifts, but he delights in the proper spirit, the right feeling in the hearts of his children.

We are all dependent upon God's bounty; we cannot help receiving. We cannot decline to accept God's benefits. He pours them out upon the just and unjust. Proud souls hate to be dependent. They think it implies weakness and dread to become obligated to any one, even the Almighty. Man only becomes like God when he becomes a giver—the giver of praise, of devotion. Then the beneficiary becomes the bestower of benefits—standing upon a plane with the Highest.

A chaplain said to a dying soldier, as he knelt by his side, "What shall I pray for?" The soldier faintly replied, "Chaplain, thank God for a praying mother. Thank him that he has saved me; thank him for the promises, and that he gives me dying grace at this moment." This was a beautiful thanksgiving prayer, such as often breaks forth in the Psalms of David, where he makes everything that hath breath praise the Lord. One has said, "In prayer we yield to the pressure of our love."

All nature has been vocal with praise during the past season. The heavens and the earth have declared the glory of God; in the midst of the symphonies of the universe man should not be silent.

It has been eloquently said, "The earth is sown with pleasures, as the heaven is studded with stars. Flowers, the noblest and the loveliest—colors the most gorgeous and delicate—odors the sweetest and subtlest—harmonies the most soothing and stirring—the sunny glories of the day, the pale Elysian graces of the moonlight—silent pinnacles of aged snow in one hemisphere—the marvels of tropical luxuriance in another—the serenity of sunsets, the sublimity of storms; we can conceive or desire nothing more exquisite or perfect than that which is around us every hour."

Beethoven had his piano placed in the middle of a field, and there, under the smiling skies, with birds singing around him, flowers shining and grain glistening in the sun, the master musician composed some of his great oratorios. Thus every soul should be filled with exultation and thanksgiving while looking through nature to nature's God.

V. Generally those fullest of temporal mercies are the least expressive in praises. "Jeshurun waxed fat and kicked," the sleek, well-groomed animal is the most unruly and dangerous. Man manifests the spirit of the animal until purity of heart enables him to see the heavenly side of the

universe, when he breaks forth in a spirit of glad-
some praise and thanksgiving.

Truly we live in a glorious epoch of the world's
history. We are the heirs of all the ages. We live
under the protection of the most advanced and
liberal government on the face of the earth. We
belong to a race that has reached the climax of
civilization, through ages of struggle. Our nation
is the grandest the sun shines upon. We have
enjoyed another year crowned with plenty, there-
fore we should make an offering unto our God, by
consecrating all our powers unto his service,
believing that praise will employ our nobler powers
in the wider realms above.

Concentration (An Object Sermon for Children)

REV. LESLIE E. DUNKIN, Huntington, Ind.

Equipment. A strong magnifying glass, a piece
of paper and strong sunshine.

Preparations. Have some boy to bring the
magnifying glass and a girl to bring the piece of
paper. The leader will have to depend upon the
weather for the sunshine.

Assistants. A girl to hold the paper.

Presentation. (The leader speaking.) I am
going to ask Louise to come up here and hold this
paper for me, while I hold the magnifying glass.
All the rest of you watch that piece of paper. See
that smoke rising from the paper. Now watch
the smoke carefully. What is it doing now? Yes,
there is a little flame there now. There, the
whole paper is burning.

Will one of you explain how I was able to do
that. Yes, the magnifying glass did it. All of the
rays of the sun are scattered over many millions
of miles. We only get a very few of them here.
What this magnifying glass did was to take a
number of the sun's rays and concentrate all of
them on the one spot on the paper. It was so hot
that it set the paper on fire.

Did you ever see a large group of boys and girls,
where each one was trying to do something differ-
ent from all the rest? Then all of a sudden, all the
boys and girls concentrated themselves or centered
all their energies upon one thing. Didn't that one
thing become accomplished in a hurry? That was
just like this magnifying glass with the rays of the
sun. It did something when all those few rays
were centered on the one spot.

Did you ever know a boy or girl, who was always
trying to do a little of everything imaginable?
They never got very much done. Then there was
another boy or girl who centered all his or her
interests and strength upon the one task and it
was accomplished in a hurry. The one used a
magnifying glass on his task while the other did not.

God is all-powerful. Since he is all-powerful,
have you ever wondered why it is necessary for
us to pray to him for certain things? If he already
knows about it, what is the use of our asking him
in prayer? God is like the sun. His strength, his
power, goes everywhere. It is within easy reach

"For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies;
Christ, our God to Thee we raise
This, our sacrifice of praise.

"For each perfect gift of Thine
To our race so freely given,
Graces, human and divine,
Flowers of earth and birds of heaven,
Christ, our God, to Thee we raise,
This, our sacrifice of praise."

of each one of us here this morning. Before we
can make use of it, though, we must go to him in
prayer and by the use of our magnifying glass
center several rays of his power and strength on
the one thing that we desire. Prayer is the
magnifying glass that centers his strength upon
the one thing we desire. If we do not pray, his
rays will have no effect upon our paper or our lives.
Boys and girls, never forget to pray, for that is your
glass with which you can make use of God's power.

A LETTER AND A METHOD

Rev. W. S. Argow, Madison, S. D., writes as
follows:

"Enclosed are a few samples of printed matter
gotten out on a little hand press. It shows what
we are trying to do up here and that your depart-
ment is helping us solve some of our problems.
You pass the good work of others along by repro-
ducing their cuts which makes them available to
a larger circle."

In the little package is a folded blank for break-
ing up formality in social gatherings. It consists
of a sheet of stiff white writing paper, $5\frac{1}{2} \times 8\frac{1}{2}$
inches, folded double, making a double strip $2\frac{3}{4}$
inches wide. On the first page of this long folder
is printed the following. "My Name is-----"
Under that are these words, "What is yours?"
Shake. A prize will be given for the greatest
number of signatures." The rest of the blank paper
is for the signatures of people you shake hands
with. Mr. Argow says he used it at a reception
of the Normal and High School pupils and it
broke up all formality.

That Dead Sea

I looked upon a sea, and lo, 'twas dead,
Although by Hermon's snows and Jordan fed.
How came a fate so dire? the tale's soon told.
All that it got, it kept and fast did hold.
All tributary streams, found here their grave,
Because that sea received and never gave.
O sea that's dead, teach me to know and feel
That selfish grasp and greed my doom will seal.
And help me, Lord, my best, myself to give,
That I may others bless—and like Thee live.

—Author Unknown.

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NOVEMBER THE MID-WEEK SERVICE

YOUR EMPTY PLACE

"I don't think I will go to church this evening; my head aches, and it looks like rain. Anyway, I do not think that anything worth while is likely to take place," said Hilda.

"I guess Thomas did not think there was going to be anything special, or he would not have been absent from the meeting when Christ appeared. Of course, in his infinite goodness Jesus again appeared a week later when Thomas was present, and blessed him. But I feel pretty sure that Thomas had a life-long regret over his absence the first night. Especially when he recalled his Master's words, 'Be not faithless, but believing,'" quietly replied her aunt.

"You make me feel that I will miss something if I stay away," said Hilda.

"Yes, I truly think that God has a blessing waiting for us in every service, if we have the faith to receive it, and we never just know when he has something special."

* * *

I. THE UNRULY MEMBER

Psa. 39:1; Jas. 3:2—10

Expository Notes

Both Hebrew psalmist and Christian disciple were of the same opinion and came to the same conclusion. The Psalmist writes: "I said, I will take heed to my ways, that I sin not with my tongue."

This is a resolution we have all often made, and also broken! It is a good one, and needs as much as any we know of to be made over and over again. James compared the tongue to a helm, which, though extremely small, yet controls the ship. Uncontrolled, it is like a horse without bit or bridle. Unwatched, it is like a fire carelessly cast among combustible shavings. "It is a world of iniquity." As a little spark may lead to a mighty conflagration, so the tongue, though a small member, may start a flame that will grow until it has wrought a world of mischief. It is worse than wild beasts. They may be tamed, "but the tongue can no man tame," says James. It is "full of deadly poison." What can sting so sharply and wound so deeply as an unruly tongue?

I. *Some faults of the tongue.*

The fault of grumbling. This is such a common fault that it needs no description. Yet it is a very serious fault.

The fault of exaggeration. People who would shrink from actual falsehood and who never mean to be untruthful, are yet guilty of this sin. By over-coloring and exaggeration they give false impressions. Sometimes they tell half the story, and the wrong proportion results in untruth. As a result, they steadily reduce the confidence of their friends in them, injure their own minds and become to all practical purposes untrustworthy.

The fault of detraction. This is a sin of selfishness, of a narrow, ungenerous nature. It comes from a fear that others will be thought better of than ourselves. It uses the word "but." "He is so and so, but . . ."

The fault of back-biting, or of common slander. The harm resulting from this sin is beyond repair. It is like plucking thistle-down and casting it to the wind. Slanderous stories fly everywhere and can never be gathered up again.

Many other such faults might be mentioned.

II. *Some remedies for these faults.*

Great watchfulness. "I said, I will take heed to my ways, that I sin not with my tongue."

Cherishing only kindly thoughts of people. "Out of the abundance of the heart the mouth speaketh." If we think unkindly of people we are likely to speak unkindly of them.

Turn a deaf ear to slanders; be sure never to mention them again.

Feed not the innate desire to hear ill of another.

If you should hear ill of another, remember that your informant may be mistaken, misinformed, or prejudiced.

In any doubtful case communicate with the person before forming judgment.

If slander comes against you, do not mind it too much. If you are free from blame, you live in a castle that cannot be broken into, and you at least can use these words: "They say; what do they say? let them say!"

"Trust in God and do the right." Trust your reputation to him. You have committed to him your soul; commit to him your reputation.

But, personally, watch, and fight, and pray, and use every possible means to remedy any tendency to the many faults of the tongue. Oh! how much happier as a place to live in this world would become if all would take heed to their ways that they should not sin with their tongues!

II. THE RESTORER OF PATHS

Isa. 58:1—12; Ezek. 33:1—9; Isa. 1:16, 17, 23; Amos 5:14, 15, 24; Matt. 23:4, 23.

Expository Notes

Ezekiel 33:1—9. A good introduction of Isaiah's chapter would be to have this passage read.

Ezekiel has a more concrete and vivid picture than Isaiah gives, and so makes a background which interprets the abrupt beginning of the fifty-eighth chapter.

Isa. 58:1—12. This is an appeal to Israel, a warning and a promise. It opens with the announcement of the prophet's authority to speak; his commission from Jehovah—V. 2. There is no bitter nor scathing denunciation here. The Lord recognizes their good intentions, but he has sent the prophet to tell them that they are on the wrong path to reach their goal. He almost defends them. They seek him and would keep his ordinances, they desire to know the way to come near unto him. V. 3. They realize that they have failed and ask why. The answer is to the effect that their idea of worship is wrong. True worship of God is ethical not ceremonial; one serves the Lord by serving man. It is the answer of the prophets of all ages from Isaiah and Amos down to the days of Bishop McConnell. The Old Testament prophets are as modern as the daily newspaper. Compare Isa. 1:16, 17, 23 and Amos 5:14, 15, 24.

Isa. 58:1—7. **Word Studies.** V. 1. "Cry aloud"—Literally, "call with the throat"—with full power of voice, throw out your voice with head up and open throat. Good advice yet.

V. 2. "Seek." The word used of consulting an ancient oracle. A side-light on their conception of God and the way to approach him.

V. 3. "Fasted." With the ancient Jew fasting stood for prayer today; so Esther and her maidens fasted. Esther 4:15.

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The answer to the people's complaint begins with "Behold," to attract attention. The preacher today cries out, "Listen!"

"Pleasure." The commentators agree that this word should be translated business. You yourselves fast, but your business is carried on just the same. The steel magnate may go to church, but his mills run on a 12-hour day and a 7-day week. At least they did until public sentiment became too strong.

"Exact." You insist on the full toll of production from your laborers on this fast day.

V. 4. "Fast for strife." The result of your fastings is that you are more arrogant and censorious than before. But a spirit of love, kindness and sympathy is better than all ritual and ceremonies, and correct doctrine. If fault-finding and quarreling be the result, no such fasting will carry your voice to God on high.

V. 5. Now the Lord asks questions over against those Israel had asked in verse 3.

Is such the fast I desire? A day of forms and symbols? Of bowing the head, and wearing sack cloth, and sitting on the ash-heap? Do you think this pleasing to Jehovah?

V. 6. The fast that I would choose is for you to loose bands and burdens, to feed the hungry, and to clothe and care for the poor.

Amos 5:14, 15, 24. Compare the advice given by Amos to Israel. Justice and righteousness are the Lord's demand of mankind.

Matt. 6:1, 5, 16—18. Jesus goes deeper than the prophets and calls attention to the motive. He decries ostentation and desire for the praise of men, bluntly calling the Jews hypocrites. He speaks of their praying and fasting to be seen of men. This was no more acceptable to God then than were the methods of the ancient Jews.

Matt. 23:4, 23. The fourth verse seems like an echo of Isaiah with its bonds and burdens. Verse twenty-three is a searching summing up of the whole situation. This is the path to be followed.

Isa. 58:8—12. Here is the goal of the right path, the reward reached by the traveler in the Lord's ways, light and healing, glory and guidance.

There are one or two rather striking figures of speech in this passage. The "putting forth of the finger" is a gesture that has persisted until this day. We still speak of and use the pointing finger of scorn.

In a dry country the metaphors of a watered garden and an unfailing spring mean immensely more than they can to us.

The twelfth verse has a picture unhappily too common during all the centuries of history. The Hebrew prophet looked upon the ruined and desolated city left in the wake of the invading Babylonians. We can read this with the background of France and Japan in mind.

In the prophet's mind the highest honor that could come to his people would be the chance to rebuild and restore Jerusalem to its pristine beauty. Great would be glory of a generation that should rebuild the walls, repair the homes, and restore the highways of the sacred city.

And as the prophet began with the "ways of Jehovah," perhaps here he thinks not of literal streets only but also of paths really leading to God.

* * *

A missionary to the Africa had an experience which recalled this crowning promise of the Hebrew prophet, "Thou shalt be called The restorer of paths."

When he first went to the Congo he inquired into the nature of the gods whom the Africans worshipped.

After hearing the names and the rank of many he asked, "Is there no God greater than all these?"

"Yes," they replied, "there is One Great Spirit who is over all. But our fathers told us that long ages ago their fathers offended him, and he hid himself and we cannot find him."

The young missionary saw at once his point of contact and replied: "I am his messenger. He has sent me to you to tell you that he loves you and is ready to forgive you and be your God."

Ere long the natives had named the young American, "Mpanda-nxhila," "Roadmaker." "For," they said, "you have come to cut through our dark forests a road into the Kingdom of Heaven." What a beautiful conception of the office and work of the ministry! It was Isaiah's dream and prophecy. "They shall build the old waste places; they shall lay the foundation of many generations; and they shall be called the Repairer of the Breach, the Restorer of Paths for men to dwell in."

* * *

The thought in the first seven verses of the passage in Isaiah is reflected in these lines by Robert Herrick:

Is this a fast; to keep
The larger lean
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged to go,
Or show
A downcast look and sour?

No; 'tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate
And hate
To circumscribe thy life;

To show a heart grief-rent;
To starve thy sin,
Not bin,—
And that's to keep thy Lent.

* * *

III. CHRISTIAN UNSELFISHNESS

Rom. 15:1—3

Expository Notes

"For even Christ pleased not himself." How great is the tendency to become self-centered. But among the followers of Christ the only way to be great is by becoming great servants. We do best when we do most for others' good.

To this end let us learn Christian unselfishness.

I. The example of Christian unselfishness. "For even Christ pleased not himself." The ideal of Christian attainment is to be like Christ. The test and proof of discipleship is to be led by the Spirit of Christ, Rom. 8:14. Christ did not think of his personal comfort, Matt. 8:20. We too often do. Christ did not seek personal honor, Phil 2:7. We do. Christ did not strive for advantage over others, Matt. 10:43. We do.

II. The impelling motive to this life of self-forgetfulness was love, John 15:13. It is characteristic of love that it seeks not its own but others' good. Note some particulars in which we may show this Christ-like unselfishness in love:

The unselfishness of love may be shown in Christ-like sympathy with the sorrowing, Luke 7:13. The unselfishness of love is manifest in readiness to bear the burdens of the weak, Gal. 6:2. The unselfishness of love is seen especially in efforts to save the souls of the perishing, Rom. 1:14. "I am debtor." The unselfishness of love may be displayed in a readiness to give up many so-called rights, for the good of others, 1 Cor. 8:13. "If meat offend . . . I will eat no meat."

The unselfishness of love leads us to do work that is hard and disagreeable for others' sake, Acts 20:21-24.

III. Some of the rewards of Christian unselfishness.

Happiness. In acts of Christian unselfishness is the way to forget all our own trials and heart aches. It is also the way to positive joy.

Friends. It is the way to have friends, and be valued in life, Prov. 18:24.

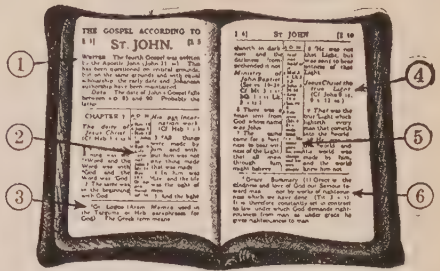
Remembrance. It is the way to build our best monument—in the hearts of others, 2 Chron. 32:33.

God's approval. In acts of Christian unselfishness is the way to the "Come, ye blessed." "Inasmuch as to the least of these, to me," Matt. 25:40.

Are we Christ's? Then we must show it by acting under this law and after this example of Christ. Selfish people are ever seeking and never finding happiness; unselfish people are finding happiness ever without seeking. It is to be obtained indirectly. Try giving away in order to become rich. Try Christian unselfishness as the road both to happiness and to heaven.

IV. JOYFUL THANKSGIVING
Isa. 42:1—13; Psa. 146
Motto for the Week: "Bless the Lord, O my soul, and forget not all his benefits." Psalm 103:2.
Hymn: "Come, ye thankful people, come."—Henry Alford.
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5 And the light shineth in darkness; and the darkness comprehended it not.

Ministry of John Baptist. (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)

There was a man sent from God, whose name was John.

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14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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wonderful promises and many reasons for thanksgiving on the part of the ancient Jews. Our reasons for thanksgiving, personal and national, are as many. Without following closely the verses let us in their spirit think of some of our own reasons for joyful thanksgiving.

I. Thank God for life. Carlyle has somewhere said: "Every man should put himself at zero, and then reckon every degree ascending from that point as an occasion for thanks." That is the true standard. Precisely on this scale does the Bible compute our mercies. Every step we take from where conscious unworthiness would consign us should call for our offering of gratitude. "It is of the Lord's mercies that we are not consumed." Why should a living man complain? So begins the anthem of thanks. It starts at the lowest note of all: "We are alive. We are not consumed." Whatever we may think of our hardships and deprivations, we are all far above the extreme point, and therefore have much occasion for thanksgiving. A writer in the *Quiver* well expresses this thought. He says: "I felt most ill-used because a slight accident had disabled my right hand. Taking a walk through crowded streets, I met one man with one leg only, another without the usual number of arms, a blind woman, a girl with her face terribly disfigured, two deaf and dumb men, an old man with a 'churchyard cough,' two funerals, and a van of prisoners. Having passed these, and come to a lunatic asylum, I made up my mind that I should be very thankful that I was not as badly off as thousands of more deserving people."

II. Not only are we alive, but what a wondrous life it is we are permitted to live! It is not the life of an animal. A man alive! Can you find in all the works of God a being which surpasses him? He stands upon the earth, but his eyes need not be earthward bent. His is the upward look, the onward march, the glorious future. It is a grand, a glorious, a divine gift, this pulsing, throbbing, mastering, glowing life we live. To live, to be conscious, to think, to solve problems, to read the pages of nature and to reverently turn over the pages that reveal God, to believe that this is not all of life, but that above things animate and inanimate it is to endure forever, the immortal spark never to be quenched, the immortal world never to disappear, for all this, included in the one fact of life, shall we not evermore give thanks?

III. Our gratitude is due also because of the age in which we live. The mists of superstition have almost disappeared. The darkness of ignorance no longer envelopes us. We have got out of the Egyptian night into the clear, crisp morning of liberty.

And this liberty includes liberty to worship, and liberty of the Church to foster and educate and cultivate in men the spirit of worship. When compared with her condition in many years of the past the Church of Christ has much to be thankful for. Now and then we hear rumors of the decadence of the Church. We are told that she is losing her influence and vitality. But this rumor, far more the expression of a wish than the statement of a fact, is not true. The fact is that the Church never did better work than it is doing today. The pulpit never more honestly declared the truth than it is declaring it today; and the Church is getting at the mind and the heart of the world as never before.

Fifty years ago a Christian gentleman paid advertising rates for space in the *Commercial Advertiser* of New York, to fill with religious reading matter. When at the end of the year the man came to renew his contract the editor told him that the religious matter had proved so interesting to his readers that he would furnish the space free. Fifty years ago one must

pay advertising rates to get religious matter into a secular newspaper. Today the great dailies print column after column of sermons, and International Sunday School lessons, and reports about missions and missionaries and of the church life and work. No, the world is not losing interest in the Christian religion, and for this fact let the Church be thankful.

Let us cultivate more the spirit of thankfulness. Arch-bishop Trench speaks of a tribe in Brazil in whose language there is neither the word nor the idea of "thanks." God forbid that a like fact should ever come to pass in our language. As Spurgeon in his quaint way puts it: "Even the little chick never takes a drink of water without looking up and giving thanks!" Let us not fail to look up and recognize God as the giver of every good.

Get the habit of thanksgiving. There is a beautiful legend of a golden organ in an ancient monastery. Once the monastery was besieged by robbers who desired to carry off its treasures. The monks took the organ to the river which flowed close by and sank it in the deep water in order to keep it from the hands of the robbers. And the legend is that though buried thus in the river, the organ still continued to give forth sweet enchanting music, which was heard by those who came near.

Every Christian life should be like this golden organ. Nothing should ever silence its music. Even when the floods of sorrow or disappointment flow over it, it should still continue to rejoice and sing. We should have the habit of thanksgiving. We should cultivate the habit. Some people are never grateful to God. Some are grateful when things go well. But God is always good and his dealings with us are good. To be grateful one day in the year cannot make up for three hundred and sixty-four days of ingratitude. Every day should be a Thanksgiving Day.

It is said that in Africa there is a fruit called the "taste berry," because it changes a person's taste so that everything eaten tastes sweet and pleasant. Sour fruit, even if eaten several hours after the "taste berry," becomes sweet and delicious. Gratitude is the "taste berry" of Christianity, and when our hearts are filled with gratitude, nothing that God sends us seems unpleasant to us. Sorrowing heart, sweeten your grief with gratitude. Burdened soul, lighten your burden by singing God's praises. Disappointed one, make your disappointment his appointment by a thankful spirit. Lonely one, dispel your loneliness by making others grateful. Sick one, grow strong in soul thanking God that he loves you enough to chasten you. Keep the "taste berry" of gratitude in your hearts, and it will do for you what the "taste berry" of Africa does for the African.

O that the grumbler, the pessimist, the chronic complainer might acquire the "thank you habit!" The "thank you" spirit should girdle the globe and ascend towards heaven. Earth would be brighter and heaven would bend with its burden of blessings to enrich grateful hearts.

A Present Heaven

Luke 17:21. There is a modern fable of a man who wanted to go to heaven. When he died the angel took him through many beautiful places. He saw the hills and the valleys and the cloudland and the flowers and the birds and the children. He feasted his weary eyes upon it all and cried out, "This indeed is heaven." The angel replied, "No, this is not heaven. It is the world in which you lived, which you never saw."

We grow eloquent about the beauty of the heaven that is to be, and all the time we are blind to the beauty and the glory of the heaven that is here.—Rev. Stuart Nye Hutchinson.

Important Recent Books

REV. I. J. SWANSON, D.D.

As November is the month when many will be planning for evangelistic meetings, we start off with Fletcher's "The Effective Evangelist," and Truett's "A Quest for Souls,"—both excellent books. Then follow volumes dealing with various Bible books, the teaching of Jesus, miracles, missions, practical church work, psychology in its relation to religion, philosophy of religion, the use of words, social Christianity, books for the Sunday School, and some history. From letters received, we note that our subscribers are reading some of the strongest books. Recently, a Minnesota subscriber asked our opinion of eight books he was planning to buy. It was a splendid spiritual and practical list. Write us freely, brethren, regarding books about which you wish our opinion. Like every other department in *The Expositor*, we are eager to serve our readers in every way we can. Please address the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut street, Ravenna, Ohio.

The Effective Evangelist, by Rev. Lionel B. Fletcher. 266 pp. Foreword by Rev. Dr. A. E. Garvie. Doran, New York. After a notable career as an evangelist in Australia, his native country, Mr. Fletcher went to Wales and became pastor of a run-down church in Cardiff. He recently resigned this pastorate after six years of remarkably successful service, and since has been devoting his time to evangelistic work, in which he is recognized as one of England's greatest leaders. He was heard this last summer at Bible Conferences in this country and at the C.E. National Convention, at Des Moines, where he aroused great enthusiasm. This book comes out of a successful experience both as pastor and evangelist. He shows how every pastor may become his own evangelist, treating of the message and methods of evangelism—its need, objectives, reaching outsiders, winning the young, the inquiry room, conducting a mission, and garnering the harvest.

A Quest for Souls, by Rev. George W. Truett, D.D. 379 pp. Doran, New York. Twenty-four revival sermons preached in Fort Worth, Texas, during an intensive evangelistic campaign, by one of the most noted Southern Baptist preachers, who was one of the leading speakers at the World's Baptist Congress, held last summer in Stockholm, Sweden. These sermons burn with evangelistic fervor and passion for souls. They are faithful, direct, tender and convincing. They will start you out on a "quest for souls."

Matthew's Gospel by Keith L. Brooks. 95 pp. Bible Institute, Los Angeles, California. A useful and stimulating verse by verse commentary. While the student is given notes on the special message of this Gospel, he is expected to write in the blank spaces his own comments, after he has studied the Scripture references given.

The Book of Job. A Metrical Version by A. H. Mumford, B.D. 174 pp. Doran, New York. Dr. A. S. Peake, a distinguished English Biblical scholar, contributes an introductory essay on "The Significance of the Book of Job," discussing the structure of Job and its treatment of the problem of human suffering. Mr. Mumford's metrical version is exceedingly well done.

Lectures on the Apocalypse by R. H. Charles, D. Litt. 80 pp. Oxford University Press, American Branch, New York. These lectures review the main criticisms on the author's recent work on the Revelation of John, published by T. & T. Clark. His critics agree with him that a knowledge of Jewish Apocalyptic

literature is necessary to the proper understanding of John's Apocalypse. His suggested re-arrangement of the structure of the book, however, did not meet with much approval. He holds "that the Apocalypse was addressed to the world existing at the close of the first century. Highly relevant then, yet never so relevant to the conditions and needs of the world as at the present day." Dr. Charles has brought the resources of his great and specialized scholarship to the interpretation of the Revelation, one of the most difficult books of the Bible, to understand.

The Realism of Jesus by Prof. J. Alexander Findlay, Manchester, England. 182 pp. Doran, New York. A paraphrase and exposition of the Sermon on the Mount, brings the teachings of the Great Sermon home to "men's bosoms and business," showing that the principles of the Sermon on the Mount are for every-day living in the present and not merely for a distant and ideal age.

The Constructive Revolution of Jesus, by Samuel Dickey, recently Professor of N. T. Literature and Exegesis in McCormick Seminary, Chicago. 165 pp. Doran, New York. This is "a study of some of the social attitudes of Jesus," showing the duty of Christians to put the teachings of Jesus into actual contact with the social life of our time. Prof. Dickey treats of Jesus and the Parties of His Day, Jesus and the Mosaic Law, Jesus and the Temple, Jesus and Rome, and Jesus and the Economic Order of His Day.

The Certainty of God by W. J. Moulton, D.D. 106 pp. Doran, New York. A Student Christian Movement handbook. It deals with some of the great Christian teachings around which the thought of the young Christian students of our time is centering, such as, Religion and Life, Our Faith in God, The Meaning of Jesus Christ, Jesus Christ and History, The Fact of Sin, The Meaning of the Cross, The Fact of Conversion, and The Social Consequences of Salvation. While brief, it is suggestive and constructive—alive to the best thought of our day, and striking a sure note of "the certainty of God."

God's Call to America and Other Addresses, by George W. Truett, D.D. 208 pp. Doran, New York. Ten addresses, six on topics of special interest to Baptists, by one of the South's most distinguished preachers and leaders. Even in printed form these gripping and powerful addresses radiate the fine personality of the author.

Order of Service From the Book of Common Prayer. 26 pp. Westminster Press, Philadelphia. Two orders of service for both morning and evening worship, one form for use in regular church services with the minister in charge, and the other, briefer, for the use of any group of worshipers, when no minister is present to lead. The services are dignified, beautiful and reverent. They include a number of forms of prayer.

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(Continued from Page 171)

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Nor walk and mate with vice;
"The boy is father to the man;"
Then fly when sins entice!
The seed one is sowing
Through time will be growing,
And each one must gather his own;
In joy or in sorrow,
To-day or to-morrow,
You'll reap what your right hand has sown!

MY PA

(A Compliment from His Son)

My pa ain't any millyunaire,
But my! He's offul smart;
He ain't a carpenter, but he
Can fix a feller's cart.
He ain't a doctor, but somehow
My pa, he allus knows
Just what to do to fix a boy
What's got a bloody nose!

My pa ain't Presidunt—becoz,
He says, he never run;
But he could do it just as well as
Any Presidunt has done!
A Presidunt may beat my pa
At pilin' up a vote;
But he can't beat him, I just know,
A-whittlin' out a boat!

My pa ain't rich—but that's becoz
He's never tried to be;
He's no 'lectrician, but he fixed
A telephone for me.
My pa ain't never wrote a book,
But I know that he could
Becoz the stories what he tells
To me are allus good.

My pa knows everything, I guess,
An' I say I don't care
Coz he ain't Presidunt—or rich
As any millyunaire!
Whenever things go wrong, my pa
Kin make 'em right, you see;
An' though he ain't a Presidunt,
Pa's good enough for me!

FATHER AND SON

What sort of a father are you to your boy?
Do you know if your standing is good?
Do you ever take stock of yourself and check up
Your accounts with your boy as you should?

Do you ever reflect on your conduct with him?
Are you all that a father should be?
Do you send him away when you're anxious to
read?
Or let him climb up on your knee?

Have you time to bestow on the boy when he
comes
With his question—to tell him the truth?
Or do you neglect him and leave him alone
To work out the problems of youth?

Come, father, reflect! Does he know you today,
And do you know him now as you should?
Is gold so important to you that you leave
It to chance that your boy will be good?

Take stock of yourself and consider the lad;
Your time and your thought are his due;
How would you answer your God, should he ask,
"What sort of a father are you?"

THE PRODIGAL FATHER

A certain man had two sons, and the younger of them said to his father: "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and guidance which falleth to me." And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college; and tried to believe that he was doing his full duty . . .

And not many days after the father gathered all his interest and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities, and other things that do not interest a boy, and there he wasted his precious opportunities of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee, and president of the club, and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said:

"How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys, and seem perfectly happy in the comradeship of their sons, and I perish with heart-hunger? I will arise and go to my son and say unto him: 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thine acquaintances.'"

And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven and in thy sight. I have not done my duty by thee, and I am not worthy to be called thy father. Forgive me now and let me be thy chum."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information, and I got the companionship, but I got the wrong kind, and now, alas! I am wrecked in soul and body, and there is nothing you can do for me."—*Blake W. Godfrey.*

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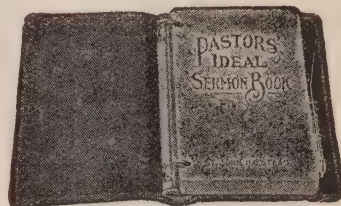
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Table of contents for "Sermon Book" and Supplements Nos. 1, 2, 3, 4, will be found in full on page 245 of December *Expositor*.

The Prize Book Supplement No. 5. Price, \$1.40

It contains fifteen real prize sermons. They are the best out of over one hundred submitted. It contains an excellent Mother's Day, Easter and Baccalaureate sermon, and several good revival sermons. Made to fit "Sermon Book" cover.

The Select Book Supplement No. 6. Price, \$1.40 Now Ready

It contains fifteen real select sermons that have been chosen from a large list submitted.

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FIFTEEN SOULS WON TO CHRIST

One Iowa pastor wrote, "I preached your sermon, 'The Trembling man,' in Supplement No. 2, and fifteen people came to Christ." Hundreds of other just such letters lead us to believe that these are the best books of their kind on the market.

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We want you to order these books at least for examination, and if they do not meet your needs, feel free to return any one or all with the understanding that your money will be refunded by return mail. We want you to be pleased. Over ten thousand of these books have been sold by this plan. It gives the buyer a chance of examination and also protects the seller.

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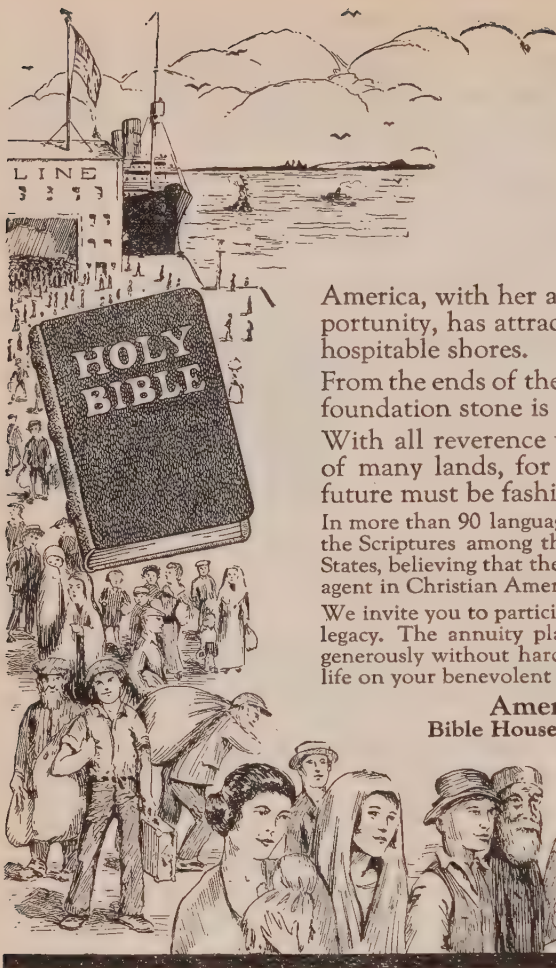
I am enclosing with this slip a (check or postal money order) for \$-----, for which please send me the following books that I have checked below with the understanding that I am to have the privilege of five day's examination, and if not entirely satisfied I may return them and my money will be refunded.

- () Pastor's Ideal Sermon Book. Price, \$2.00.
- () Supplement No. 1 (Choice Book). Price, \$1.35.
- () Supplement No. 2 (Evangelistic Book). Price, \$1.40.
- () Supplement No. 3 (Devotional Book). Price, \$1.40.
- () Supplement No. 4 (Popular Book). Price, \$1.40.
- () Supplement No. 5 (Prize Book). Price, \$1.40.
- () Supplement No. 6 (Select Book). Price, \$1.40.
- () Extra Sermon Book Covers. Price, 75c.
- () Blank Leaves (50 in package). Price, 25c.

Name.....

Address.....

November Expositor



Such Stuff as Americans are Made of — —

America, with her assurance of liberty and equal opportunity, has attracted millions of immigrants to her hospitable shores.

From the ends of the earth they come—to a land whose foundation stone is the open Bible.

With all reverence we receive these men and women of many lands, for of such stuff the America of the future must be fashioned.

In more than 90 languages the American Bible Society circulates the Scriptures among the immigrant population of the United States, believing that the open Bible is the first and indispensable agent in Christian Americanization.

We invite you to participate in this program by immediate gift or legacy. The annuity plan gives you an opportunity of helping generously without hardship because you receive an income for life on your benevolent gift. *Write for booklet 63-E*

American Bible Society
Bible House New York



THE GREATEST SONG-BOOK

Issued in 10 Years is Hymns of Praise
Popular, high-priced copyrights only.
Completely orchestrated. 288 pp. Large
type-page. Send for sample.

Ask for introductory prices.

5 Male Quartet Books

Over 100,000 sold

Sacred, 35c; Clover Leaf, 35c; Concert,
35c; Good Luck, 35c; Brotherhood
Hymns, 50c.

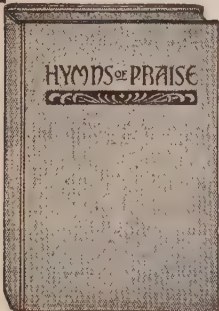
Ladies' Voices (Quartets), 50c.

Favorite Solos

271 Nos. 320 pp. Culled from 300 books
and 100 authors. Worth \$100 to singers.
13th edition—\$1.50.

Revival Gems—especially prepared for
pastors, \$10 a 100 not prepaid.

Hackleman Book-Music-Supply Co., Indianapolis, Ind.



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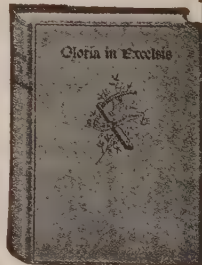
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Tunes, Readings, etc.

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FREE TO PASTORS WHO FIGHT DANCING

During November and December, One Expensively Bound, Fully Illustrated Copy of My

New Soul winning book, free provided you buy 100 tracts—"The Truth About Dancing." These tracts are the red hottest thing in print against the dance. No lady will dance after reading it. All truth and carries conviction they can't deny. Price 30 tracts for \$1. 100 for \$3, postpaid. The gift is free with the \$3 cash order. No free samples. Tract too expensive; but your money and postage returned if you are not more than pleased.

REV. I. MARSHALL PAGE

140 Twelfth Avenue

Columbus, Ohio

Religious Review of Reviews

NEWS

Rev. Edwin Whittier Caswell D.D., died recently at his home in Middletown, Del. Uniting first with the Wyoming Conference, M. E. Church, he was transferred successively during the nearly forty years of his active ministry to the Oregon, the Southern California, the New England Southern, the Wilmington, and the New York East, of which he was a member at the time of his death. He is survived by his wife and one son, Rev. Lincoln H. Caswell, also a member of the New York East Conference.

* * *

The United States, with 6 per cent of the World's population, owns 13,000,000 of the world's 16,000,000 motor cars and trucks.

* * *

America's Enormous Annual Fire Waste

The fire waste in the United States is enormous. Seeing only a little part of it, we are likely to think that it is only here and there that a fire occurs. On the other hand it is like the famous "little drops of water" that make "the mighty ocean." These fires amounted to \$495,416,012 during 1921. That was an average of \$16 per second. Rather expensive waste.

It will be noticed that smoking is expensive to others besides those who use the weed. Nearly \$26,000,000 is rather expensive for "personal privilege," when other people pay the cost. Probably the great majority of these fires was caused by carelessness—carelessness the great fire builder.

As to cause it was distributed as follows:

Causes	Reported Loss
Matches—Smoking	\$25,992,033
Spontaneous Combustion	20,186,392
Defective Chimneys and Flues	14,801,581
Stoves, Furnaces, Boilers and Their Pipes	13,910,531
Electricity	12,723,209
Lightning	12,353,222
Sparks on Roofs	11,458,220
Petroleum and Its Products	9,420,343
Miscellaneous Known Causes	7,705,196
Sparks from Machinery	6,972,928
Sparks from Combustion	4,864,771
Hot Ashes and Coals, Open Fires	4,327,268
Open Lights	2,831,116
Incendiarism	2,488,976
Gas, Natural and Artificial	2,218,440
Explosions	1,980,274
Ignition of Hot Grease, Oil, Tar, Wax, Asphalt, etc.	1,597,851
Rubbish and Litter	1,235,319
Fireworks, Firecrackers, etc.	573,595
Steam and Hot Water Pipes	191,771
Exposure (Including Conflagrations)	62,912,566

* * *

The Seventh Annual Roll Call of the American Red Cross will be held from Armistice Day to Thanksgiving Day, November 11-29. This is the only call for funds made by the Red Cross during the year.

* * *

The busy manufacturers of the United States are bringing in manufacturing material from abroad at the rate of over \$2,000,000,000 a year. Already in the 7 months of 1923 for which detailed figures are available the imports of manufacturing material are 1½ billion dollars, suggesting that the total for the year

will approximate \$2,350,000,000, and exceed that of last year by about 50 per cent, in stated value.

How are we paying for this \$2,000,000,000 worth of manufacturing material which we are importing this year? Chiefly with manufactures and the classes of food not produced in the countries which send us this raw material. Our exports of manufactures for the calendar year 1923 will exceed \$2,000,000,000; and foodstuffs nearly \$1,000,000,000.

Twelve billion American cigarettes, an average of a billion a month, passed out of the ports of the United States in the fiscal year just ended. While the whole world made the acquaintance of the American cigarette during the war period, it was in the Orient that its use ripened into a "habit" while the European habit of the war years proved only temporary. Of the 12 billion cigarettes passing out of our ports in the fiscal year 1923 nearly 9 billion went to China alone. The domestic consumption is apparently about four times as many as in the year preceding the war and the exports about 5 times as much.—*Trade Record of the National City Bank of New York.*

* * *

It is one of the striking results of the world war that many of the holy places in Palestine are now mortgaged. The change in the political complexion of Russia cut off the flow of Russian pilgrims. The holy places are the property of the patriarchate of Jerusalem, but the lack of funds from pilgrims has resulted in the borrowing of money with the holy places as security for the mortgages. Archbishop Panteleimon of Jerusalem is now in this country seeking to raise funds to lift the mortgages from the holy places. Bishop Manning and Secretary Charles S. Macfarlane are on a committee which is assisting.—*Christian Century.*

* * *

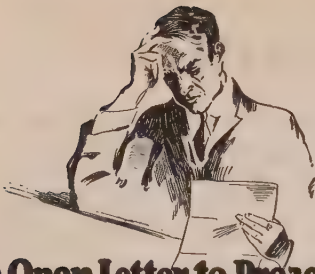
Bibleless Japan

The earthquake, fire and tidal wave which has laid in ruins two of the principal cities of Japan has created a new spiritual opportunity among the Japanese people.

It is a startling fact that Yokohama produced and sent out annually for missionary circulation more copies of the Christian Scriptures than any other city in the world. The Fukuin Printing Company from which these Scriptures went forth by the millions not alone to all parts of the Island Empire, but also to China, Philippine Islands, Siam and all parts of the Far East, is a total wreck. The director and the entire operating force of 700 to 1,000 persons were killed.

The entire stock of Bibles in the depositories both in Tokyo and Yokohama and the Bibles in the homes of these two cities and the whole stricken area are gone. The people are entirely without copies of the Bible, or the New Testament, or even smaller portions.

To meet the immediate emergency, the American Bible Society has arranged to produce at once on presses running *night and day*, half a million copies of the Gospels in Japanese, reproduced by photography from books in hand at the Bible House in New York. It has arranged also for a shipment by fastest possible method of hundreds of thousands of copies of the Gospels in English which are extensively sold in the schools of Japan. It has cabled to its agencies on the Pacific Coast, in China and in the Philippines to forward at once all available copies of Japanese Scriptures.



An Open Letter to Preachers on Moving Pictures—

YOU'VE heard of many churches which have successfully used moving pictures. You've probably considered them for your own church, but if you're like thousands of others, you foresaw difficulties which have thus far prevented your taking action.

We realize your position. We know that it is not a simple matter to install a moving picture projector, and thereby immediately solve all your problems. It takes careful study and conscientious effort to rightly use moving pictures in the church. But when properly applied, the results achieved far out-weigh the effort required.

MAKE YOUR CHURCH FULFILL ITS MISSION

Now here's our proposition. Your job is to make your church fulfill its mission. Ours—stripped to its bare commercial side—is to sell projectors. You can't achieve real success unless you use every known means for advancing the Cause. We can't achieve real success unless we place our projectors so carefully that they will make their owners real boosters.

Therefore, our aim and yours have one common point—to find, if possible, how moving pictures can profitably be used in your church. You know more about your particular problem than we or any outsider can ever know. But for years, we have been co-operating with churches in the use of pictures, and we have come in contact with many scores of cases in which widely varying problems have been solved. We freely offer you this store of experience.

YOU ASSUME NO OBLIGATION

You assume no obligation whatever in allowing us the privilege of consulting with you. All you do is sign the coupon, and mail it. We do the rest, and do it in a spirit of helpful co-operation. We can't afford to sell you a projector, unless you're convinced that you can use it advantageously. We know that its special features, such as the combination of stereopticon and moving picture projector, and the gold glass shutter making possible stopping on a film, and showing a "still" at any point, particularly fit it for church use.

But we want you to know even more than that before you buy. We want you to know where you can get film, how you can make the pictures promote the general program of the church, and how you can pay for such equipment. Our time-payment plan will interest you, and our knowledge of the experience of other churches will shed light on your problems of application.

May we serve you? Now is the time to act—when you're looking forward to a winter of renewed activity. Mail the coupon now.

ACME MOTION PICTURE PROJECTOR CO.
806 W. Washington Blvd. CHICAGO



Gentlemen:

I understand you are in a position to be of service to me in my consideration of moving pictures in my church. I would be glad to have concrete ideas applicable to this particular community. Understand, of course, that I do not obligate myself in any way.

Name.....

Address.....

CHURCH.....

The amount of the losses is not yet known; if the plates in Yokohama have been destroyed, as there is every reason to believe, at least \$300,000 will be required to rehabilitate the work.

The losses of the American Bible Society by the earthquake have not been confined to Japan alone. A great many of the books used in China in many dialects were printed on the presses in Yokohama. The Scriptures also for the Philippine Islands in ten dialects, as well as in a number of languages used in Siam were also printed in Yokohama.

* * *

S. P. Fenn, vice-president of the Sherwin-Williams Co., Cleveland, has given a half a million dollars to restore the Y.M.C.A. buildings destroyed in Tokyo and Yokohama.

* * *

The Federal Council of the Churches issues a bulletin urging the formation of troops of Boy Scouts in the local churches and advising a close connection with the church in all cases. The records of the National office of Boy Scouts, show that more than half of the Boy Scout troops in the United States are distinctively under church auspices.

* * *

The **Back to the Bible Bureau**, 222 West Fourth street, Cincinnati, sends out an "editorial clip-sheet" to both weekly and daily publications. There is a Scripture verse for each day, each having a heading, which is worded to attract attention as well as to suggest the main thought. There is also a page containing a question with the Bible reference giving an answer. The heading suggests that parents encourage children to look up and memorize the verse each day.

Call the attention of the editor of your country newspaper to this. Write to the above address for a sample sheet.

* * *

The First Baptist Church of Huron, S. D., Roger J. Lloyd, pastor, sends out a little folder, 2 1/2 x 4, "A Small Reminder of a Big Program," 1923-1924. The inside pages carry this outline:

September

"Fill the pew month."

Visitation by departments.

Young People's social on the 18th.

Rally Day and welcome to new people on the 30th.

October

State Convention, Aberdeen, 3rd to 7th.

Cottage prayer meetings.

Evangelism.

Hallowe'en Social for all the folks.

November

"Training for service."

Church Institute every Wednesday evening.

Classes in Missions, Stewardship, Sunday School and Young People's Work.

Pageant.

December

We worship the new born King.

Christmas pageant by young people.

Christmas party for children.

January

Training for worship.

Week of prayer.

February

Church Institute.

Pageant.

March

Evangelism.

Finding the folks for Christ.

April

Join the Church month.

\$69 for One Day's Work!

**Some Plain Facts About J. R. Head
of Kansas Whose Income Is as High
as \$400 a Month.**

By J. R. HEAD



I AM going to tell you some startling facts about myself in the hope that others may profit by my experience.

Just eighteen months ago I was facing an economic and financial crisis. I lived in a town of 631 people. I was sick, broke and just about hopeless.

Today, just a year and a half later, I am one of the most successful men in this community. I am the owner of a prosperous, growing business and my income is more than \$400 a month.

You will be surprised when I tell you how easy it has been for me to turn from failure to success.

The Curse of a Small Income

Remember that only eighteen months ago I had almost nothing. Every dollar I earned was immediately used for food and clothes and rent. Not a dollar saved—in constant fear of what would happen if I lost my job.

Just like other men, I had always wanted to live as well as my neighbors. I wanted an automobile. I wanted to give my children an education. I wanted to give my wife more of the things that every woman is entitled to, but I couldn't.

To make matters worse, there came a serious illness and by the time I had recovered my job was gone. I was desperate.

My Opportunity Comes

And then, suddenly the thing happened that put me where I am today—within a week I had made a net profit of \$67.66. Within 30 days I had \$170. The next month I made \$280 and my profits kept growing. I have made \$133 in a single week and as much as \$69.50 in a day.

And this is how it happened: One day my son brought home a magazine and in it there was an advertisement that said that any man, without experience or training, could make from \$100 to \$200 a month in his spare time. I could hardly believe it. I knew that I had never made that much by working ten hours a day and I felt sure that such earnings were impossible. And yet I read where others had made as much as \$1200 a month in this same work. The advertiser offered to send a book without cost and as I had nothing to lose I finally mailed the coupon.

An Amazing Book Points the Way to Success

That was the turning point for me. That little book told me exactly what to do, where to go and how to make money. If I hadn't sent for it I can't think what might have happened. All that I have today, my prosperity—my business—all are due to the things I learned by reading that little book.

And there is no secret about it. I want others to know why I succeeded for in every city and town in the United States some one can do just as I did.

All of my work has been pleasant and easy. I am the representative in this territory for the Comer Manufacturing Company of Dayton, Ohio. They gave me a wonderful proposition. All I do is take orders for their coats in this territory. They furnished me with such complete help that I succeeded immediately. The booklet I read was issued by that company. It tells any man or woman how to make larger profits. It offers to anyone the same opportunity that was offered to me. It will give to anyone the same success that it brought to me.

Chance for Average Man to Make \$5,000 a Year

The Comer Manufacturing Company is the largest business of its kind in the world. They manufacture a splendid line of raincoats for men, women and children. These coats are not sold in stores. They appoint representatives in each locality who take the orders from their customers. This is very easy to do because of the fine values that the company offers. The representative does not deliver or collect and by a special plan gets his profit the same day he takes the order. A great deal of my business now comes from old customers who are pleased with the values they secure and send their friends to me.

I am not what you would consider an exceptional salesman, I am just an average man. My territory is not good and yet—there has never been a single day that I haven't made money and it's generally between twenty and forty dollars. My business is growing bigger and bigger and from present indications, I expect my profits during the coming year to be at least \$5,000.

Now Offered to Men and Women in Every Locality

This is the true story of J. R. Head, of Kansas, who lives in a small town of 631 population. It shows what a man can do as a Comer representative. If you are interested in increasing your income—if you want to make from \$100 to \$200 a week—if you want to make more money in your spare time than you have ever made in your life before, just fill in the coupon below and mail it at once to the Comer Manufacturing Company, of Dayton, Ohio. They will send you a copy of the booklet that they sent to Mr. Head. They will tell you all about this wonderful proposition. They will give you the facts and show you how without investing any money, without training, without experience and without risking a penny you can start right in making money and build a successful business of your own. Just sign the coupon and mail it at once to The Comer Manufacturing Co., Dept. 31-P, Dayton, Ohio.

Mail This NOW

The Comer Manufacturing Company
Dept. 31-P Dayton, Ohio

Please tell me how, without investing any money, I can become a Comer Representative and earn from \$100 to \$200 a week. Send me a copy of the booklet referred to by Mr. Head. This does not obligate me in any way.

Name.....

Address.....

Write name and address plainly

How You Can Get Money

THE minister's chief barrier to efficient service is generally the lack of sufficient funds to carry on the work he contemplates.

The progressive minister is sought after for leadership in the working out of the problems not only of his own church or parish but of all the institutions which are devoted to the physical relief or mental and spiritual upbuilding of men and women fit for the greater American citizenship.

In such times of financial emergency, it will be a distinct asset for you to be able to consult The Ward Systems Company.

We specialize in the raising of funds for hospitals, churches, colleges, and all public-serving institutions and purposes, who give service without profit or private gain.

Spasmodic efforts to raise money through passing organizers of doubtful efficiency and of questionable ancestry in this highly-specialized work have proven unsatisfactory.

Fund-raising has become science and the **WARD SYSTEM OF FUND-RAISING** is nationally known as effective, rapid and economical.

We can aid you to secure a liberal share of the available funds in your community for any expansive purpose you may have in view.

Give us your confidence and let us help you to obtain the **MONEY YOU NEED**. Write today to

The Ward Systems Company

1110-1111-1112 Steger Building
Chicago, Ill.

1106 Marbridge Bldg.
New York, N. Y.

You may be a good Christian outside the church, but you will be a better one in it.

Facing our Baptist task the whole world round.

May

Planning for the future.

* * *

PROHIBITION

The state of Ohio has a surplus in the treasury of \$24,000,000. It has been worrying along somehow or other for four years without liquor revenue.

* * *

Walter C. Hughes, secretary National Confectioners' Association of Chicago, says: The industries that have been benefited by prohibition are:

"1st—Savings banks.

"2nd—Soft drink industry.

"3rd—Ice Cream industry.

"4th—Motion picture and theaters.

"5th—Candy industry.

"I think it is an indisputable fact that all industries, generally speaking, have been benefited by prohibition. More money is now being spent for food and clothing, luxuries and amusements, and put into the savings accounts than before prohibition became effective."

* * *

The Eighteenth Amendment to the Constitution was ratified by more states than any other Amendment ever proposed.

* * *

Thos. A. Edison was asked his opinion of the eighteenth amendment.

"Prohibition?" he said, lifting a shaggy eyebrow. "Of course prohibition should remain. Sober America is a fine thing.

"Not sober? Well you hear only about the big cities and their law violations. It will take ten or fifteen years for prohibition to be put over, but when

wood alcohol kills off the present generation of drinkers the boys of the next won't learn the habit."—*American Issue.*

* * *

A certain firm issued an order against smoking cigarettes, whereupon an employee wrote that he had been handling freight there for thirty years, all the time smoking cigarettes, and that no one had ever found fault with his work. To this the manager replied: "Thirty years ago you and I started together where you are today, but you are still handling freight, and will be to the end of the Chapter."

* * *

"The Cuba," an electrically-driven fast boat, built to haul the expected hordes of thirsty Americans from Jacksonville, Florida, to Havana, Cuba, where they might all get drunk under the law, has been transferred from the gulf waters to the Pacific Coast. The wet run was unprofitable, so now this fine ship is taking passengers between Portland, Oregon, and San Francisco, under the flag of prohibition.

* * *

Two years of national prohibition has reduced the number of drinkers of alcoholic beverages from 20,000,000 to 2,500,000, a decrease of 17,500,000, says Federal Prohibition Commissioner Haynes.

Only 15 per cent of former drinkers are drinking now and these are drinking but five per cent the quantity of liquor that was formerly consumed, says Federal Prohibition Commissioner Haynes.

The entire drink bill of the nation has decreased \$2,000,000,000 a year. This money formerly spent for drink has gone into savings banks or has been spent in legitimate lines for necessary commodities.

The year 1921, the second of the prohibition regime was the healthiest in the United States, according to figures submitted by thirty-seven leading insurance

How to Know How to Grow How to Work

The international Christian weekly which is one of the most remarkable religious journals published because of its unusual combination of scholarship, culture, and efficiency with an unswerving faith in the whole Bible and the Blood Gospel of our Lord Jesus Christ is

The Sunday School Times

It is not only the one indispensable magazine for adult Sunday-school workers of all denominations, furnishing the ablest help that can be obtained on two great Lesson Courses—the International Uniform, and the Whole-Bible Course of the Christian Fundamentals Association, but—

It also covers the whole range of Christian life and activity, the world around, as presented by many of the ablest, best informed, most gifted and consecrated men and women in the forefront of Christian service in these crisis times.

The editors have assembled, for 1924, the richest Sunday-school Lesson Helps in the history of this paper. On the International Uniform Lessons more than a dozen of the ablest living Bible teachers meet you every week. Dr. Griffith Thomas, the great British Bible scholar, enlarges and enriches his former exposition. The most gifted of religious cartoonists picture each lesson. Lewis Sperry Chafer furnishes the lessons' prophetic teachings. Ridgway's inimitable "Busy Men's Corner" challenges you. Wade C. Smith's fascinating pen-and-ink "Little Jets"—his

cheery lesson talks for boys, "Say, Fellows—" and the many other sound helps, make the Times what the General Secretary of a State Sunday-school Association said in a recent burst of enthusiasm: "It is the only Sunday-school publication in America that so clearly stands for the faith that I stand for. It is scholarly, fair, and Scriptural, and is not trying to destroy faith, but rather to build it up."

The new "Whole-Bible Sunday-school Course" issued by the Christian Fundamentals Association is also fully set forth in every issue of the Times. How to "Use Your Bible More" is shown here as well as in connection with the Uniform Lessons.

33

Our "Get-Acquainted" offer—10 weeks for 25c
The Sunday School Times Co.
Box 1550, Philadelphia, Pa.

For the 25 cents enclosed please send The Sunday School Times for 10 weeks to

Name

Address

Books on CHRISTIAN THOUGHT of REAL HELP to the MINISTER

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Lenten Lectures—1923

By C. C. Selecman, D.D.

In a series of five sermons Dr. Selecman presents with great force the essential truths of Christianity and rightfully contends that the world's only hope lies in the acceptance of the gospel of Jesus Christ.

The subjects of these sermons are: "The Creation," "The Inspiration of the Scriptures," "The Virgin Birth," "The Atonement" and "The Resurrection."

Cloth. Price, \$1.00, postpaid

LIFE AND SERVICE

By Lewis Powell

This volume was prepared at the very height of the "World War," when "German Culture" was threatening Christianity and parading in the name of science. The book deals largely with the conflict of Doctrine and Science and is a record of the author's unwavering faith in the "Word of God."

It is the author's earnest effort to place before our young ministers and public school teachers, a work that will be of particular help in their service of humanity.

Cloth. 208 pages. Price, \$1.00, postpaid

ADVENTURES IN EVANGELISM

By Edmund Thickstun

Some of the rarest and strangest adventures are those of an evangelical preacher. It is adventure of the purest kind. This volume is a collection of such stories. For the most part they are true. The preacher will find in them graphical sermon illustration.

Cloth. 231 pages. Price, \$1.50, postpaid

THE LIFE OF JOEL CHANDLER HARRIS

By Robert L. Wiggins

The life of this great character is no less interesting than the tales he wrote. Born in a small rural village of Georgia and reared among the Southern influences of a large plantation and the slavery negro, his biography reveals how this environment is responsible for "Uncle Remus and Brer Rabbit." Perhaps no living author has so well reflected the surroundings of his childhood and early manhood as has Joel Chandler Harris.

Illustrated. Cloth. 447 pages. Price, \$2.00, postpaid

DUST AND ASHES OF EMPIRES

By W. A. Shelton, M.A., D.D.

Professor of Semitic Languages and Literature
in Emory University, Atlanta, Ga.

Dr. Shelton gives us a very interesting account of the findings of "The American Scientific Mission" in Egypt, Palestine, Babylonia, and adjoining lands. Unlike most archaeological treatises, it is written in delightful narrative form and style that is noticeably free from technical terms. A remarkable help in Bible study.

272 pages. Illustrated. Price, \$1.50, postpaid

COKEsbury Press

Nashville - Richmond - Dallas - San Francisco

companies transacting about eighty per cent of the life insurance business of the country.

The Federal Comptroller of the Currency states that more than 600 mutual savings banks show gains; both in number of depositors and volume of deposits during the last fiscal year. Prominent banks in every section of the country testify that prohibition has promoted the thrift movement as shown by increased savings.—*N. C. T. Monthly.*

* * *

John Dunville, an Irish whisky manufacturer, who is in America, admits that the consumption of his product has fallen off 75 per cent since 1919. He bases the decrease on prohibition in America, unemployment in Ireland and high taxes in England. Both England and Ireland are wet and yet they have high taxes and unemployment.

Jail sentences for the violation of prohibition laws during the last twenty-three months total more than 2,000 years, according to the report Attorney General Daugherty made to President Coolidge last week with respect to the work of the federal judiciary in its prohibition enforcement efforts. Since the prohibition law went into effect in 1920 more than 90,000 cases have been terminated, of which there were 72,489 convictions; fines have totaled \$12,367,000. There have been approximately 10,000 more convictions the past year than the preceding year, when there were 15,000 more convictions than during the first year of prohibition.

The difficulties in the way of the enforcement of prohibition were re-emphasized in the report of the attorney general which shows how the department of justice has been called upon to prosecute a member of the judiciary, prominent members of the bar, high officials of the federal and state governments, millionaires and scions of the "nation's aristocracy." "It is a sordid narration of assassination, bribery and corruption that has found its way into the very sanctums wherein the inviolability of the law was presumed to have been held sacred," says the attorney general.

Yet newspapers last week printed the report that Secretary of the Treasury Mellon was dissatisfied with the work of Enforcement Commissioner Haynes and that he would recommend changes in the organization of the enforcement department which would result in his dismissal. These reports were without foundation. Neither President Coolidge nor the organizations concerned for enforcement of the new law feel dissatisfaction with the work of Mr. Haynes' department.

* * *

The British Navy is fast going dry, declared Rear Admiral W. J. Anstey, retired English navy officer.

Admiral Anstey asserted the temperance movement came from the officers themselves, saying:

"When I first became an officer there was heavy drinking. Today it is quite different. At the last dinner I attended on one of his majesty's ships, out of all the officers present who drank the king's toast, only two took port and the rest drank water. There is much less drinking in the navy among the sailors because of temperance pledges and educational work."

* * *

Drinking among passengers at sea has been steadily getting less and less for the past twenty years. This is the statement of T. B. Smith, who is chief steward of the White Star Line Adriatic and he has been 35 years in the North Atlantic service. Mr. Smith believes the decline in drinking is due to the prohibition movement and not due to the fact that liquor costs have gone up. He insists the efficiency in business such as telephones, wireless, taxi cabs, radio, electrical devices and the general demand for more speed has destroyed the old idea of doing business in the morning and devoting the rest of the day and night to drinking.

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GENERAL

Misinterpretation

I am confronted by the fact that the church has not always interpreted the mind of Christ. Through all the history of the past, the church—speaking of the church in general—has been on the side of—well, usually the reigning houses. The church was on the side of the Stuarts, on the side of the Bourbons, on the side of the Hohenzollerns, on the side of the Hapsburgs, on the side of the Romanoffs. The people of wealth and culture could always find blessing in the church.

I have in mind a delightful, cultured lady, now settled in the North in a home of her own, who with the ardor of the Spirit of Christ went South years ago to teach in a Negro school. She attended a church of her own faith and order. All the years she taught in that school and attended that church the pastor never spoke to her once. He is a champion of orthodoxy in the North today, but I would rather be the most heretical heretic than to stand with him before the mind of Christ! He merely reflected the thinking of the people about him; he merely reflected the standards and ideals of the community.—*Rev. Chas. A. Brooks.*

* * *

Dr. Frederick Lynch has been reading a lot of baccalaureate sermons delivered at last summer's commencement season in various colleges. He notes that practically all of them say a great deal about service—that is clearly the major note of baccalaureate preaching. But only a few dwell upon the need of personal fellowship with God as a means of power-supply for the service of men. Likewise only a few say anything about the church as a channel of service for men. And these few, Dr. Lynch notes, were nearly all sermons preached in Catholic colleges. These two thoughts

seem not to have impressed Protestant preachers facing college audiences. And The Christian Work editor justly urges that here is one instance at least when Protestants ought to profit by Catholic example.—*The Continent.*

* * *

The Pulpit as a Billboard

Anybody feels free to use the pulpit for advertising purposes. If every day were Sunday they would still be too few to meet the demand which is made by every organization which has an idea which it desires to propagate. It is partly a compliment to the Church that it should be utilized for publicity by those who seldom darken its doors; but partly it is an insult, for it implies such a low estimate of the value of the preacher's calling as to assume the he has no higher view of his office than to place it at the disposal of any one who applies. Dr. William S. Mitchell, of Calvary Church, Philadelphia, put the matter with remarkable clearness and force in a recent letter to the Public Ledger, concerning communications which he had received, asking him to preach on certain topics in connection with special “weeks” which were being promoted. He remarked that it was the preacher, and not the teacher, the physician, or other professional worker, of whom such demands were made, and he went on to ask with unanswerable point and emphasis:

“Why, then, the pulpit? The pulpit is not a public billboard, nor is it a news agency, a sandwich man, a movie screen. Frankly dismissing the medieval or ecclesiastical idea of the pulpit, and considering its functions merely from the standpoint of fact and the manner of their conduct from that of fitness, should it not be recognized that the pulpit is as definitely commissioned to specific instruction as the teacher; as personally responsible for conditions of life as the physician?

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"Why, then, cheapen it by asking it to serve as the sounding-board for any popular cause which may ask, but which has no more claim upon its proper functions than upon those of the teacher, the physician, the judge, and the orchestra?"—*The Christian Advocate.*

* * *

Why Not Copy That Archangel?

John Hutchinson, the religious editor of the Rochester *Post-Dispatch*, wonders why it is that persons in the churches who love so dearly the Epistle of Jude, because it advises them "to contend earnestly for the faith which was once for all delivered unto the saints," don't read on in the same apostolic letter to the place where it says that Michael, the archangel, did not dare bring "a railing judgment" against even the devil, but left him for the Lord to rebuke. How is it, this onlooker asks, that so many of the orthodox feel perfectly justified in treating brethren in the church worse than Michael would treat Satan? Isn't an archangel a good example for an ordinary or even an extraordinary human Christian?—*The Continent.*

* * *

The Winding Way

Once upon a time there were two men who agreed that it was their duty to lead the people out of the dark valley and up to the bright sunshine of the mountain top. "From there," they said, "all shall see the broad world as it really is."

So they turned toward the base of the mountain.

The Idealist declared, We will go straight forward and upward, for it would be base compromise for us to face this way and that rather than to keep our eyes fixed steadfastly on the summit.

But the Practical Man demurred, saying, The thing we are after is to get to the summit, and to take the people with us. Many of them have not the courage and the strength to endure the difficulties of the rocks and briars and fallen trees.

Nay, nay, said the Idealist; we shall be showing weakness if we go not straight ahead.

Perhaps, said the Practical Man, it may really require more steadfastness and faith in one's purpose and greater skill and patience as a leader, to go the roundabout way than to pursue a blind course. However, go your way and I will go mine.

Many were they who applauded the inflexible purpose of the Idealist, and some followed him.

The Practical Man and his party, winding this way and that, but ever upward, presently reached the summit. After a time they sent a search party which found the Idealist far down, scratched by thorns, bruised by the rocks, exhausted and deserted, unable to go further, but muttering, Just the same, mine is the right way.

Some excellent people would rather stick to a particular way of striving for a good end, than to attain the end.

It would be easy to write a parable about the group that took the easy path and lost sight of the object while the man who went straight ahead, over the rocks and through the briars, finally reached the top. But a considerable experience in mountain climbing leads us to say that we'll throw in every time with the man who takes the winding way—provided he really knows the route. At any rate, that's the only way to get average humanity to the top.—*The Continent.*

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29 And Ō'phir, and Hăy'i-lah, and Jō'bāb: all these <i>were</i> the sons of Jōk'tan.	B. C. 2347	from thenc them abro the earth.
30 And their dwelling was from Mē'shā, as thou goest unto Sē'phar a mount of the east.	41 Chr. 1. 4. J ch. 9. 19.	10 ¶ The of Shēm: years old, two years
31 These <i>are</i> the sons of Shēm,		

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First, An Evangelistic Objective: There were plenty of fine young people in our community who had never taken the church and Sunday School seriously because they had never been practically lined up with them. Accordingly, we started to make every Sunday evening service persuasively evangelistic and in that way succeeded in capturing the imagination, impulse and allegiance of nearly one hundred young people for Christ and the church. We had responses nearly every Sunday evening; sometimes as many as six or seven would come forward expressing a desire to dedicate their lives to Christ and the church. If a person has an objective and goes after it with a determination to win he has reached more than half way to the goal.

Second, A Competitive Attendance Record: We know that to build up a large Sunday School that would continue to grow we had to make an appeal that would not be dependent upon spasmodic enthusiasm and we found that appeal in our Competitive Attendance Record. We use a blackboard, 4 by 6 feet, on which we put the names of the classes together with the attendance and offering of each class every Sunday. At the end of the month we take the figures from the black board and also from the class books and average up the attendance and offering of each class for the month. We then take two card boards, 22 by 28 inches, join them together by

means of fasteners and with brush and markaline ink make the record on this large chart. There are six things for which every class may strive: (1) the largest number of perfect attendants, (2) the largest average attendance, (3) the largest per cent of attendance, (4) the largest total offering, (5) the largest average offering, (6) and the largest offering per member. The class that has the largest number in any one of these things is marked in red on the chart, the rest are all in black. This gives every class from the smallest to the largest an equal chance and there is nothing to discourage any class. The chart is then hung up on the wall as a constant reminder of the possibilities of every class and a continual challenge to every member of the Sunday School. Every six months the six charts are taken down and we start all over again. This sort of competition never grows old, there is no finish to it but goes on from year to year.

Third, Monthly Social Activities: Social programs are planned about once a month by each class. The classes meet sometimes in the various homes and some months in the church. Occasionally the Sunday School will entertain the class that secures the largest number of reds on the chart; other times one class will challenge another and the losing class entertains the winner. We aim to have something going on all the time to help in the development of every faculty in our growing boys and girls.

In connection with these activities we have the organization of our large Sunday School orchestra; our Bible and mission classes for young people and in the Summer time several of the teachers take the classes for little outings.

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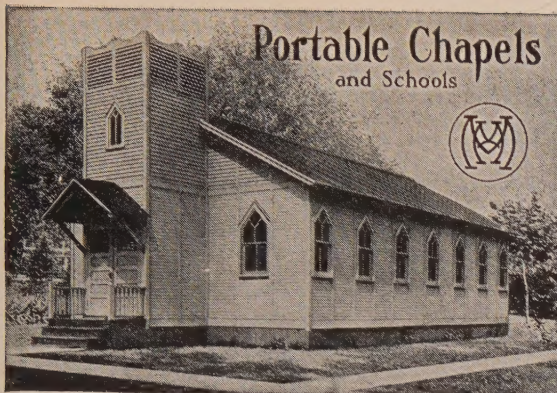


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